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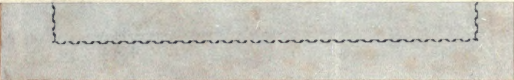
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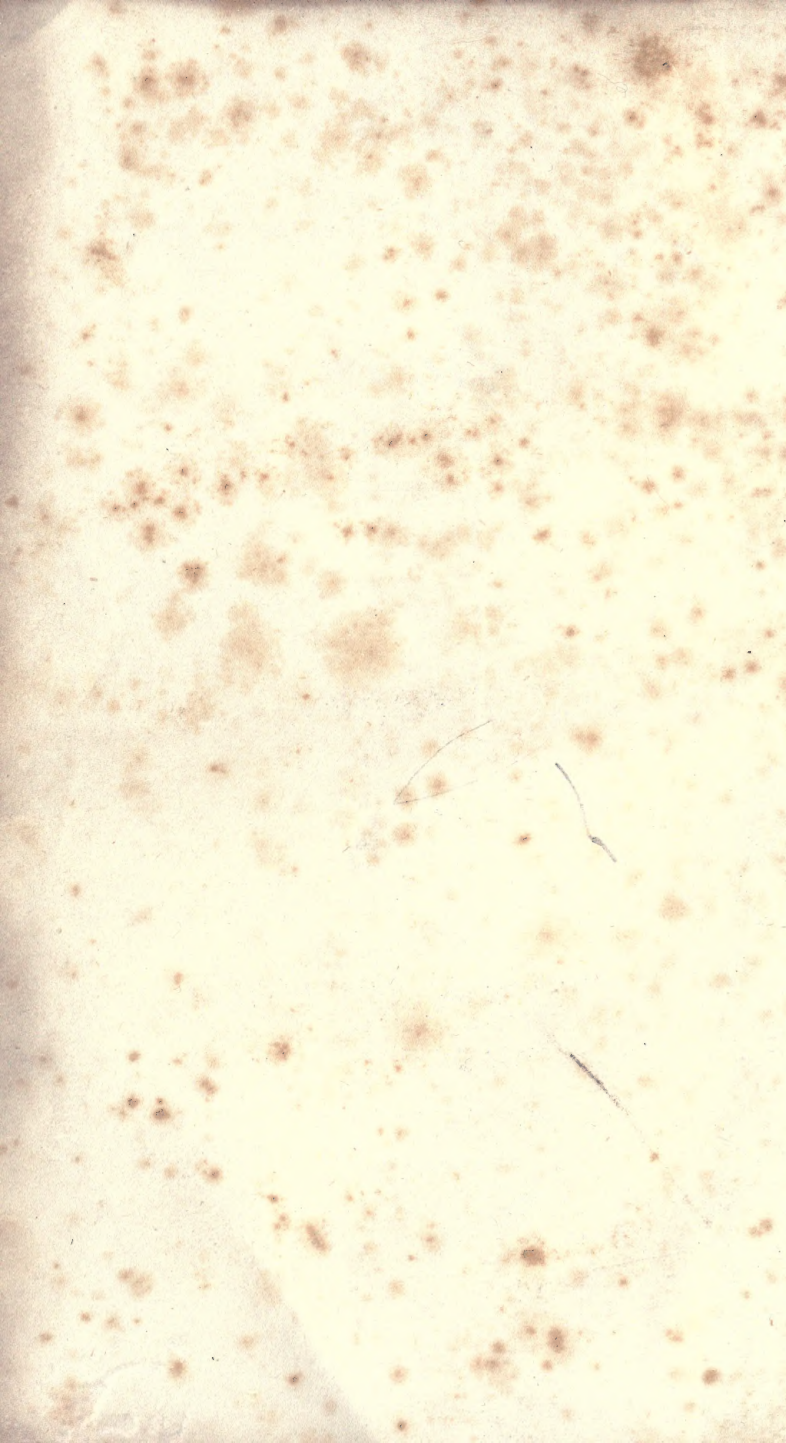
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571REMARKS.
WORKS REFERRED TO.

- Ælianus.
 Æschines, Dobson's (Stephan.).
 Æschylus, Dindorf's.
 Alcæus, Melhorn's, 1827.
 Alcidas, Dobson's (Reisk.).
 Anacreon, Brunck's; also Bergk's
 Fragments, 1834.
 Andocides, Dobson's (Reisk.).
 Anthologia Græca, Palatini Codicis, 1819.
 Antiphon, Dobson's (Reisk.).
 Apollonius Rhodius, Brunck's, 1810.
 Aratus, Buhle's.
 Archilochus, Gaisford's.
 Aristophanes, Dindorf's.
 Aristoteles, Bekker's.
 Athenæus, Leipzig, 1834.
 Bekker's Anecdota Græca.
 Bion, Leipzig, 1825.
 Brunck's Analecta.
 Callimachus, Blomfield's, 1815.
 Ctesias, Schweighæuser's.
 Demades, Dobson's.
 Demosthenes, Dobson's (Reisk.).
 Dinarchus, Dobson's (Reisk.).
 Diogenes Laertius.
 Dionysius Halicarnassæus.
 Eufripides, Dindorf's.
 Hephæstion.
 Herodes Atticus, Dobson's.
 Herodotus, Schweighæuser's.
 Hesiodus, Goettling's, 1831.
 Hippocrates, Linden's, 1665.
 Homeric Hymns.
 Ilias.
 Isæus, Dobson's (Reisk.).
 Isocrates, Dobson's (Stephan.).
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 Lycurgus, Dobson's (Reisk.).
 Lysias, Dobson's (Reisk.).
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 Naumachius, Gaisford's.
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 Odyssea.
 Oppianus.
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 Palæphatus, Fischer's, 1789.
 Panyasis, Gaisford's.
 Phocylides, Gaisford's.
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 (Reference to §, generally.)
 Plutarchus, Wyttembach's (Moralia), and Coray's (Vitæ).
 Pythagoras, Gaisford's.
 Sappho, Neue's, 1827.
 Septuaginta Interpretes.
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 Sophocles, generally Dindorf's.
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 Theognis, Gaisford's.
 Theophrasti Characteres, Ast's, 1816.
 Thucydides, Arnold's.
 Tyrtæus, Gaisford's.
 Xenophon, Schneider's.

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 1548.
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REMARKS.

COMMUTATION OF CERTAIN LETTERS.

§ 1. The DIGAMMA was the sixth letter of the old Greek alphabet. In most of the ancient inscriptions it is represented by **F**, the same as the Roman *F*; hence its name *digamma* (*δῖς, γάμμα*), that is, two capital gammas united. Its real name is *Bav*, which is nothing more than *Vav* or *Vau* (γ), the corresponding letter of the Oriental alphabet.

Dionysius the Halicarnassian (*Roman. Antiq.* 1, 20) considers it equivalent to the diphthong *OT* or the Latin *V*. We may suppose then that **F** had the sound of the English *W*, or the Latin *V* as the Romans pronounced it; and that, in the time of Dionysius, the diphthong *ov* was sounded like French *ou*, or English *oo*, as in *moon*. Compare the exclamation *οὐαί*, Latin *væ*, English *wo* or *woe*.

Herodotus in one instance (4, 110) represents it by the diphthong *OI* (if the reading be genuine). He states that *οἰόρ* in the Scythian language means *ἀνήρ*, *man*; which seems to be nothing more than the Teutonic *wer*, and Latin *vir*.

It is supposed further that the proper name *᾽Οἰλέυς* was originally **F***ιλευς*. If so, **F** was changed into *O*. Pindar (*Olym.* 9, 167) has *᾽Πιάδα*, for *᾽Οἰλιάδα*, of the son of *Oileus*.

Hesychius and other glossarists represent it by *B* or *I*, probably because in their time *β* was pronounced like *v*, and *γ* had the Romaic sound. Most of the digammated words contained in the following list are to be found in Hesychius.

ΑΑΩ, original theme **Α***FAΩ*: *ᾰάβακτοι, ᾰβλαβεῖς*, that is, *ᾰάατοι*. Compare *ᾰνάτα*, that is, **α***Fατα* (υυ-), for the common *ᾰτη*, *Pind. Pyth.* 2, 53; 3, 42. See also below (§ 3. 1, 3).

ᾰγνυμι — **FAΓΩ**: *βάγος, κλάσμα ᾰρτον*, that is, *τὸ ᾰγος*: *γακτός, κλάσμα*. See also the following.

ᾰγω — **Fαγω**: *βάγος, βασιλεύς, στρατιώτης*, that is, *ὁ ᾰγός*.

Compare Latin *vagus, vagor, veho, vagabundus*, English *wagon, wain, vagabond*. See also the preceding.

ἄλις — Φαλις· γάλι, ἱκανόν.

ἄναξ — Φαναξ, Dionys. Hal. Rom. Antiq. 1, 20.

ἀνδάνω — ΦΑΔΩ· βάδομαι, ἀγαπῶ· γαδεδᾶν, χαιρῖεν· γαδεώ, χαρά· γαδεῖν, χαρίσασθαι· γάδεσθαι, ἠδεσθαι· γάσσαν, ἠδονήν, formed from ΦΑΔΩ after the analogy of δόξα (δοκσα) from δοκέω (ΔΟΚΩ). Compare γαίω, γαῦρος, γηθίω, Latin *gaudeo, gaudium*, English *gay*.

ἀνήρ — Φανηρ, Dionys. Hal. Rom. Antiq. 1, 20.

γαστήρ — ΦΑΣΤΗΡ· γέντερ, κοιλία, the same as the Latin *venter*. Compare German *Wanst*, English *waist*.

δεῖδω — ΦΔΕΙΩ· βδέλλων, τρέμων· ἢ βδέων· βδύλλειν, δεδιέναι, τρέμειν· ἢ βδεῖν. It seems then that δεῖδω is connected with βδέω. (Compare Arist. Plut. 693, ὑπὸ τοῦ δέους βδέουσα δριμύτερον γαλῆς?)

ἔαρ, ἦρ — Φεαρ, Φηρ· γέαρ, ἔαρ. Compare Latin *ver*.

ἔάω — εΦαω· ἔβασον, ἔασον, aor. imperat.

ἔδω, *to eat* — Φεδω· γέσμα, γεῦμα, that is, ἔδ-μα, after the analogy of ἄσμα from ἄδω. Compare Saxon *fed-an*, English *feed, fed, food, fodder*.

ἔθω — Φεθω· βεσόν, ἔθος· γηθία, ἦθη, analogous to Φετια from ἔτος, in the Orchomenian inscription.

ΕΙΩ or ΙΩ — ΦΕΙΩ or ΦΙΩ· γισάμεναι, εἰδέναι, for ἰσάμεναι (ισάναι) from ἰσᾶμι· γοῖδημι, ἐπίσταμαι, from οἶδα. Compare Latin *video*, English *wit, wot, wise, wisdom*.

εἴκοσι, Doric εἴκατι — Φεικατι· βείκατι, εἴκοσι. The Orchomenian inscription has Φικατι. Compare the Latin *viginti*.

εἴκω, *yield, give way* — Φεικω· βεικηλά, νωχελῆ, ἀχεῖα· γίξαι, χωρῆσαι, that is, εἴξαι. Compare English *weak*, German *schwach, weich*.

εἴλω, εἰλέω, ΕΛΩ, ἐλίσσω — ΦΕΛΩ· γελίκη, ἐλιξ, connected with ἐλίσσω· γελίξαι, συνειλῆσαι, from ἐλίσσω· γέλουτρον, ἔλουτρον, from ΕΛΩ. Compare Latin *volvo* (the original form of ΕΛΩ), *volumen*, English *wallow, welter*, German *walzen*.

ΕΙΠΩ or ΕΠΩ — ΦΕΙΠΩ or ΦΕΠΩ· γίπον, εἶπον. The Elean inscription has Φεπος for ἔπος. Compare Latin *voco, vox* (ὄψ), English *voice*.

ἐκάς — Φεκας· βείκας, μακράν· βεκῶς, μακρόθεν.

ἐκῶν — Φεκων· γεκαθά, ἐκοῦσα.

ἐλίσσω, see εἴλω.

ἔλκω — **Φελκω**, **ΦΕΛΩ**· γέλλαι, ἔλαι, aorist infinitive. Compare Latin *vello*, *vellico*, English *pull*.

ἔλπω — **Φελπω**· γέτις, ἐλπίς. The Potidean monument has **ΗΕΛΠΙΑ**, that is ἐλπίδ', for the common ἐλπίδα. Compare the English *help*?

ΕΛΩ, see εἰλω.

ΕΛΩ, to take — **ΦΕΛΩ**· γέντο, for ἔλειτο· γέννου, for ἐλοῦ.

ἔννυμι — **ΦΕΩ**· γεῖθρον, ἔνδυμα· γέμματα, ἱμάτια· γεστία, ἔνδυσις· γέστρα, στολή· γῆμα, ἱμάτιον. The Etymologicum Magnum has βέστον or βέτιον, ἱμάτιον. Compare Latin *vestis* (ἔσθής), *velum* (?) English *vest*.

ΕΠΩ, see **ΕΙΠΩ**.

ΕΡΓΩ, work — **ΦΕΡΓΩ**· γαβεργός, ἔργου μισθωτός. The Elean inscription has **Φαργον**, that is, ἔργον. Compare English *work* (ἔοργα), German *Werk*.

ἔρῳ — **Φερρω** or **ΦΕΡΩ**· βαρόρει, ἀπολεῖ· βέρορης, δραπέτης· βερόρεύει, δραπειτεύει. The Etymologicum Magnum has βέρρης, δραπέτης· βερρηδεύει, δραπειτεύει. See also ἔρῳ in the Catalogue.

ἔτος — **Φετος**· γέτος, ἐνιαυτός· γέτορι, ἔτει. The Elean inscription has **Φεττα**, the Orchomenian **Φετια**, for ἔττα. Compare Latin *vetus*, *vetustus*.

ΕΩ, to seat — **ΦΕΩ**· γέννου, κάθιζε.

ἦθος, see ἔθω.

ἦλιος — **Φηλιος**· βέλα, ἦλιος, καὶ ἀγῆ· βελλάσεται, ἠλιωθήσεται· γέλαν, ἀγῆν ἠλιον· γελοδυτία, ἠλιοδυσία. Also ἀβέλιον, ἠλιον, that is, ἄελιον. According to Eustathius (ad Odys. 10, 192), the Pamphylians said βαβέλιος for ἦλιος, or rather ἄελιος. The form ἀβέλ-ιος seems to contain the elements of Ἀπέλλων commonly Ἀπόλλων, *Apollo*. For Ἀπέλλων, see Eustath. ad Il. 2, 103.

ἴσος — **Φισος**· βίωρ, ἴσως, σχεδόν· γισγόν, ἴσον. The compound **Φισοτέλιαν**, for ἴσοτέλιαν, is found in an ancient inscription (Rose's Inscript. Græc. tab. 45). The form γισγόν implies that ἴσος was originally **ΦισΦος**.

οἶκος — **Φοικος**, Dionys. Hal. Rom. Antiq. 1, 20. Compare the Latin *vicus*.

οἶνος — **Φοινος**· γοῖνος, οἶνος. Compare Latin *vinum*, English *wine*.

οὔ, of him — **Φου**· γίω, αὐτοῦ, that is ἔο· γῶ, ἐαυτῶ, ἰδίω, καὶ σοῦ· γίν, σοί, that is, ἔν. — See also Priscian (p. 546, Putsch.), Νέστορα δὲ **Φοῦ** παιδός.

ρόδον — **Φροδον**· βρόδα, ρόδα.

ρόπαλον — **Φροπαλον**· βράκαλον. For the commutation of π and κ, see below (§ 7).

§ 2. 1. In many words the digamma was changed into h (c). E. g.

c Ελένη, for Φ ελενη, Dionys. Hal. Rom. Antiq. 1, 20; Priscian. p. 546, Putsch.

ἑσπέρα, ἑστία, Latin *vespera*, *vesta*.

ἡγέομαι, from ἄγω (Φ αγω) · ἴστωρ, from ΙΔΩ ($\Phi\text{ΙΔΩ}$).

2. In a few instances Φ seems to take the place of h (c). Thus ἰσχύν (originally ἰσχύν) becomes βισχύν or γισχύν, in Hesychius. Also γιστίαι, ἰστορηγοί· γιστιῶ, παύσομαι, both from ἴστημι, in the same glossary.

§ 3. 1. The digamma Φ has r for its corresponding vowel, by which we mean that when Φ (v , w) is attenuated, it becomes r (U , or oo , as in *moon*). E. g.

αὔξω (ΑΥΓΩ), Latin *augeo*, *vigeo*, *vegeo*.

δέω, English *dew*.

δύο, Latin *duo*, *duellum*, English *two*, *twain*, *twin*, *twice*.

ΕΛΩ, *volvo*, *volutus*.

λευρός, λείος, *levis* or *lavis* (*smooth*).

ναῦς, *navis*, *navy*: νεῦρον, *nervus*, *nerve*.

πιφάσχω, from $\Phi\text{ΑΩ}$, originally $\Phi\text{Α}\Phi\text{Ω}$. Compare the Pamphylian $\phi\acute{\alpha}\beta\omicron\varsigma$ for $\phi\acute{\alpha}\omicron\varsigma$ (Eustath. ad Odys. 10, 192); also the proper name $\Delta\eta\mu\omicron\phi\acute{\alpha}\Phi\omega\nu$ for $\Delta\eta\mu\omicron\phi\acute{\alpha}\omega\nu$ (Priscian. p. 546).

πνέω, πλεύμων, πνεύμων, Saxon *blowan*, English *blow*.

ῥέω, ῥεῦμα, *rivus*, *river*.

c ΡΩ, ἑρύω, Latin *se-rvo*: λύω, *so-lvo*.

So *auceps*, from *avis*, *capio*; *monui*, for *monvi* (*monevi*), from *moneo*; *fautor*, from *faveo*.

2. On the other hand, r (U) may be hardened into its corresponding consonant Φ (v , w). E. g. *peruke*, *periwig*, *wig*; *lieutenant*, pronounced *lutenant*, *levtenant*, *livtenant*, *liftenant*, &c.

We remark further, that the Romaic diphthongs *av*, *ev*, *ηv*, before a *vowel*, a *liquid* (λ , μ , ν , ρ), or a *middle mute* (β , γ , δ), are pronounced essentially like *av*, *ev*, *eev*. In all other cases, like *αφ*, *εφ*, *ηφ*. That is, *v* in these diphthongs is a consonant, *v*, or *f*.

3. It is believed by many that the diphthongs *av*, *ev*, *ηv*, arose out of $\alpha\Phi$, $\varepsilon\Phi$, $\eta\Phi$, by the attenuation of Φ . "In a later age," says Thiersch (Greek Gram. § 16), "the original pronunciation of *ev* and *av* returned universally, so that the

sounds *eu* and *au* disappeared from the speech of the modern Greeks." According to this hypothesis, there was a time when *av*, *ev*, *ηv*, were pronounced $\alpha\mathbf{F}$, $\varepsilon\mathbf{F}$, $\eta\mathbf{F}$, respectively; as $\alpha\mathbf{F}\omicron\varsigma$, $\delta\varepsilon\mathbf{F}\omega$, $\eta\mathbf{F}\delta\omicron\nu$, for $\alpha\tilde{\upsilon}\omicron\varsigma$, $\delta\varepsilon\tilde{\upsilon}\omega$, $\eta\tilde{\upsilon}\delta\omicron\nu$. Then, as the Greeks became more civilized, and their ears more delicate, the vowel *v* took the place of its less civilized colleague \mathbf{F} . But when the language began to decline, the Greeks *unanimously*, and probably on the same day, adopted the ante-Homeric pronunciation of these diphthongs. This hypothesis is not as satisfactory as it might be; we propose the following.

We have every reason to believe that in many words (not in all) the syllables which are represented by *av*, *ev*, *ηv*, were originally pronounced $\alpha\mathbf{F}$, $\varepsilon\mathbf{F}$, $\eta\mathbf{F}$. Thus, there was a time when $\nu\alpha\tilde{\upsilon}\varsigma$, $\nu\alpha\tilde{\upsilon}\rho\omicron\varsigma$, $\alpha\tilde{\upsilon}\acute{\alpha}\tau\alpha\nu$, $\mathbf{Z}\varepsilon\tilde{\upsilon}\varsigma$, were pronounced $\nu\alpha\mathbf{F}\varsigma$, $\nu\alpha\mathbf{F}\rho\omicron\varsigma$, $\alpha\mathbf{F}\alpha\tau\alpha\nu$, $\mathbf{Z}\varepsilon\mathbf{F}\varsigma$ (compare Latin *divus*). In fact, $\alpha\tilde{\upsilon}\acute{\alpha}\tau\alpha\nu$ in Pindar is an anapæst ($\cup \cup -$), not a creticus ($- \cup -$); which clearly shows that *av* in this word is *not a diphthong* (§ 1). In course of time, the educated in general, and the Athenians in particular, softened $\alpha\mathbf{F}$ and $\varepsilon\mathbf{F}$ into *av* and *ev*, and pronounced *av* like *ou* in *out*, and *ev* like *eh'-oo* (rapidly); we mean to say, that they spelled as they pronounced. ν The mass of the people however—the uneducated, of course—who are always averse to changes in language, never troubled themselves about refinements, and continued to pronounce $\alpha\mathbf{F}$, $\varepsilon\mathbf{F}$, and $\eta\mathbf{F}$ after the manner of their forefathers, not even excepting *contracted* words, as $\alpha\tilde{\upsilon}\omega$ from $\alpha\tilde{\upsilon}\omega$, $\varepsilon\tilde{\upsilon}$ from $\varepsilon\tilde{\upsilon}$, $\varepsilon\tilde{\upsilon}\lambda\epsilon\nu$ from $\varepsilon\tilde{\upsilon}\lambda\epsilon\omicron$.

4. It may be remarked here that *i* (as in *machine*) when hardened becomes *y* as in *you* (Italian *j*). So that *i* has the same relation to *j*, that *u* (as in *bull*) has to *w* (*v*, \mathbf{F}). Perhaps the Greek *ι* when followed by a vowel was often hardened; still we cannot suppose that it had the power of an ordinary consonent. E. g.

$\acute{\iota}\varepsilon\rho\acute{\epsilon}\upsilon\omicron\upsilon\sigma'$ pronounced $\eta\varepsilon\rho\acute{\epsilon}\upsilon\omicron\upsilon\sigma'$, *Odys.* 14, 94.

$\rho\acute{\omicron}\lambda\iota\omicron\varsigma$, $\rho\omicron\lambda\gamma\omicron\varsigma$, *Il.* 2, 811.

$\acute{\iota}\sigma\tau\acute{\iota}\alpha\iota\alpha\nu$, $\acute{\iota}\sigma\tau\gamma\alpha\iota\alpha\nu$, *Il.* 2, 537.

$\eta\acute{\iota}\alpha$, $\eta\gamma\alpha$, *Odys.* 5, 266.

Perhaps the endings $-\acute{\omega}$, $-\acute{\iota}\omicron\tilde{\nu}\mu\alpha\iota$, of the future, were in common conversation often pronounced by *synizesis* nearly like $-\gamma\omicron$, $-\gamma\omicron\upsilon\text{-}\mu\alpha\iota$.

§ 4. In a few instances, \mathbf{F} was changed into ϕ . This is denied by Buttman. E. g.

σφέ, σφίν, σφός, σφῶι, for σFε, σFιν, σFος, σFωι.
σφέλας, German *Schwelle* (*threshold*).
φολκός, Latin *valgus*?

§ 5. 1. We may suppose that words which in the old language—the theoretical parent of Greek, Latin, Gothic, Saxon, German, English, and other kindred languages—began with ΣF (sv, sw), not unfrequently drop one of these consonants. F, when σ is dropped, is often changed into h (´); see above (§ 2). Sometimes both consonants disappear. This hypothesis seems to be necessary because it is easier to believe that Σ or F is in certain instances dropped, than that a labial is changed into Σ, and *vice versâ*. For example, it is more satisfactory to suppose that ΣFEKTPOΣ (German *Schwäher*) became Greek Fεκυρος (now written εκυρός), Latin *socer*, Italian *suocero*, than that the labial F (*v, w*) was changed into s.

ΣFAΔ gives ἄΔΩ, ἀνδάνω, ἀδύς, βαδύς, Latin *suavis* (and perhaps *suadeo*), English *sweet*.

ΣFAΔ — ἄλλομαι, βαλλίζω, πάλλω, Latin *ballistea*, *salio*, Italian *ballo*, English *ball* (*dance*).

ΣFAΠ — σαίρω, σύρω, ἔρω, ἔρῳ, Latin *verro*, *serpo*, *erro*, Romaic *σβαρνίζω* (*to drag*).

ΣFAT or ΣFAΔ — ἄΔΩ or ἄΔΕΩ (*to be sated*), Latin *satur*, *satis*, English *sate*, and *wad*? Also ἄλις (Fαλις); for the commutation of δ and λ, compare δάκρυον, *lacryma*; Ὀδυσσεύς, Ὀλυσσεύς (Eustath. p. 289, l. 38, Rom.), *Ulysses*; the augmentative prefixes δα-, λα-; δασύς, λάσιος.

ΣFEΔ — ἔδος, ἔζομαι, ἔζω, σατίνη, σέλμα, σφέλας, ἔΩ (*to seat*), Latin *sedeo*, *sedo*, *sido*, *sedes*, *sedile*, *sella*, *solium* (?), English *seat*, *set*, *sit*, *sell*, *saddle*, *sill*, *settle*, *soil* (?), German *Schwelle*.

ΣFEΘ — ἔθω, ἐθίζω, ἔθος, ἔθνος, Latin *suesco*. Connected with the preceding.

ΣFEIK — εἶκω (*to yield, give way*), οἶγω, βεικηλιά, German *schwach*, *weich*, English *weak*.

ΣFEKTP — εκυρός (Fεκυρός), Latin *socer*, Italian *suocero*, German *Schwäher*.

ΣFEA — ἥλιος, ἀέλιος, βαβέλιος, ἀβέλιος, Ἀπέλλων commonly Ἀπόλλων, βέλα, βελλάσεται, σέλας, σελήνη, γέλα, γελοδυτία, Latin *sol*. See above (§ 1).

ΣFEA, different from the preceding — ἔλος (Fελος), πηλός, σέλινον (ἐλεόθρεπτον σελινον, II. 2, 776), Latin *palus*, English *pool*, *puddle* (?), Romaic βάλτος (*swamp, marsh*). For ἔλος, see Dionys. Hal. Rom. Antiq. 1, 20.

Σ**F**EΛΛ or Σ**F**EΛK — ἔλω, γέλλαι, Latin *vello*, *vellico*, *sulcus* (ὄλκος), English *pull*.

Σ**F**EΠ — ἔπω, ἔπομαι, ἔσπον (εσεπον), Latin *sequor*, Italian *sequire*, French *suivre*, English *seek*.

Σ**F**EP — εἶρω (to join), **F**ειρηνα for εἰρήνη (Priscian. p. 546, Putsch.), Latin *sero*.

Σ**F**EX — ἔχλω, ἔχων (εσεχον).

Σ**F**I — ἰλω, εἶμι, ἰημι (EΩ), ἰω, ΣETΩ, Latin *eo*, *ire*, *venio*, *via*, *sino* (?), English *way*, *went* (*wend*), *send*; all implying *going*, *coming*, or their causatives.

Σ**F**T — σῦς, ὕς, Latin *sus*, English *swine*, *sow*.

Σ**F**TΔ — ὕδωρ, ἰδρώω, Latin *sudo*, English *water*, *wet*, *sweat*; Phrygian βῆδν (*water*), Clem. Alex. p. 673.

Σ**F**TP — σφυρόν, Latin *sura*?

2. "The Epic word *κελαινός*," says Buttman (Lexil. § 69), "exhibits in sound so evident a connexion with the common word *μέλας*, *μέλανος*, *μέλαινα*, that it is impossible to avoid considering it to be a dialectic variety; and the only wonder is how two letters [*μ*, *κ*] which appear to have so little affinity could change from one to the other. . . . Most cases of this kind may be explained by supposing that in the old language there existed a form containing both letters; and I leave the inquiry still open for particular cases, as to whether the fuller form was the parent of the two others, or whether it was only the form which one took in its transition to the other." We think the former hypothesis is simpler, and therefore more satisfactory than the latter.

The following roots contain both consonants; generally speaking, the modified form is more common than the original.

IGNO or **KNO** gives **IGNOΩ**, **IGNOEΩ**, **KNOEΩ**, νοέω, κοινέω, κοίω, Latin *nosco*, English *know*, Saxon *cnawan*. — For the omission of *ν* after *κ*, compare *κνάμπω*, *κάμπω*. — For the commutation of *κ* and *γ* before *ν*, compare *γναφεύς*, *κναφεύς* · *γνάμπω*, *κνάμπω* · *Γνωσός*, *Κνωσός* · *κνέφας*, *γνόφος*, Romaic *σύ-γνεφον* (*νέφος*); *Γνάϊος*, *Cneius*; *γόνυ*, Latin *genu*, English *knee*; *κύνος*, *cygnus* or *cygnus*.

ΔFO or **TFO** — δύο, δύω, δῖς, **F**ικατι or βέλκατι, εἴκοσι, Latin *bis* (DVIS, VIS), *duellum*, *bellum* (DVELLUM, VELLUM), *viginti*, English *two*, *twain*, *twin*, *twice*, *twenty*.

FPAΓ — **F**ΑΓΩ, **PAΓΩ**, ἄγνυμι, ῥήγνυμι, Latin *frango*, English *wreck*, *rag*, *break*, German *brechen*. — Compare German *Rasen*, *Wasen* (provincial), *Wrasen* (Hessian). Buttman's Lexilog. § 69. 5.

KFAPΠ or **KF**ΑΠ — καρπαλίμως, κάπτω, ἄρπη, ἀρπάζω, ἀφή,

ἄπτο, βράψαι, Latin *carpo, carpio, rapio, rapax*, English *carp, rap (to seize)*, Saxon *hæran, ræran*. This root modified gives μάρπτο, ἔμαρπιον, ἔμαπον.

In Hesychius βράψαι means συλλαβεῖν, ἀναλῶσαι, θηρεῦσαι, σφύξαι, πιεῖν, φαγεῖν, καταφαγεῖν, τῷ στόματι ἐλκύσαι, κρύψαι, ἀφανίσαι, στενάξαι. In the sense of κρύψαι, ἀφανίσαι, it may be connected with the English *wrap*.

KFOP — ὄραω, -κόρος (*overseer*), κορέω (*to see, look after*), οὔρος (*watcher*), -ουρός (*κηπ-ουρός*), -ωρός (*πυλ-ωρός*), Latin *cura*, English *care, guard, re-gard, ward, warn, wary, a-ware, be-ware*; all implying *sight*.

KMEΛAN — μέλας, μελανός, μέλαινα, κελαινός, Romaic μελανός.

KΣAA or **ΣKAA** — κάλον, κῆλον, ξύλον.

KΣTN or **ΣKTN** — ξύν, ξυνός, κοινός, σύν, Latin *cum, con-, communis*, English *common*.

KTAN or **KTEN** — κτείνω, καίνω, θείνω, θνήσκω (**ΘANΩ**), πατάσσω, Latin *cædo, cudo*, English *cut, batter (?)*, *battle (?)*, Hebrew *καταλ*, Scythian *πατά* (Herod. 4, 110). See also below (§ 7).

ΣKEA — σκεδάννυμι, κεδάννυμι, χέω, χέζω, σκώρ (*σκατός*), Latin *sagitta*, English *shed* (Saxon *sced*), *ewer* (Saxon *huer*), *shoot, shot, scatter (?)*, *spatter (?)*, German *schossen*; all implying *pouring*.

ΣKFOP — Latin *scopæ*, English *sweep*.

§ 6. In many instances, Σ seems to be changed into η (^c). E. g.

ἄλας, ἄλας, (θάλασσα,) ἄλμη, Latin *sal, salum*, English *salt*.

ἕξ, *sex, six*: ἐπτά, *septem, seven*. The Heracleian tables have

Φεξ, Φεξηκοντα.

ἥμισυς, ἥμι-, *semis*.

ὁμός, ὁμοίος, *similis, same, similar*: ὕλη, *sylva*.

ὑπέρ, ὑπό, ὑπίος, *super, sub, supinus*.

ὑπνος, *somnus*.

§ 7. Not unfrequently, the sounds *K* (*k, c, q*) and *Π* are changed into each other.

EΠΠΩ or **EΠΩ** (**ΦEΠΩ**), Latin *voco, vox* (ὄψ), English *voice*.

ἐνέπω or ἐννέπω, Latin *inquam*.

ἔπω, ἐπομαι, *sequor, seek*. See §§ 2: 5. 1 (ΣΦEΠ).

ἵππος, *equus*: κέλλω, *pello*.

λείπω, λιμπάνω, *linquo, liqui*.

λύκος, *lupus*: κνώσσω, ὑ-πνώσσω?

ποῖος, ὁποῖος, ποῦ, Ionic κοῖος, ὀκοῖος, κοῦ.

ΟΠΩ (to see), ὀπίλος or ὀπιλλος, ὀταλλος, Latin *oculus*.
 πέμπτε, another form of πέντε, Latin *quinque*.
 πέπτω (ΠΕΠΩ), *cocus, coquo, coquina*, Italian *cucina*, English *cook, cake, bake, kitchen*.
 πίσυρες, τέτορες, τέσσαρες, τέτταρες, Latin *quatuor*.
 σηκός, Latin *sepes, sepis* : σκύλον, *spolium, spoil*.
 σφήξ, acc. σφήκα, Latin *vespa* (by metathesis for *SVEPA*), English *wasp*. See also § 4.

§ 8. Not unfrequently the sound *κ* is changed into *h* (°); and *vice versâ*. E. g.

ἑκατόν, *centum* : καλάμη, *culmus, halm*.
 καρδία, κέαρ, *cor, cordis, heart, core*.
 κεύθω (ΚΥΘΩ), *hide, Saxon hydan*.
 κέρας, *cornu, horn*.
 κλίνω, *clino*; Saxon *hlinian*, hence English *to lean*.
 κοῖλος, *hollow* : κολωνός, κολώνη, *columna, collis, hill*.
 κήριος, Latin *herus*?
 κύων, *canis, German hund, English hound*.

PRONOUNS.

§ 9. We may now suppose that the old language had but one pronoun, *ΤΦΟΣ* (τνος, τως); that this pronoun was **DEMONSTRATIVE** in its character; and that it represented all persons, that is, it stood for *that, this, he, she, it, thou, I*.

1. This pronoun modified gives all the pronominal forms of which the element is a **LINGUAL** (τ, δ, θ, σ, ζ), or a *lingual* followed by a *labial* (Φ, φ, ν, ω). E. g.

ΤΟΣ, τῆνος, τόσος, αὐτός, οὗτος, τίς, τις, τότε, τὸ, τοί, τεός, τῆδε, Latin *tum, tam, tot, totus, tantus, talis, tu, tuus* (§ 3), English *that, this, the, thou, thus, then*.
 δεῖνα, δεῦρο, δεῦτε, German *das, dessen, die, du*.
 σφές (§ 4), σφῶι, σφός, σύ, σός, Latin *sui* (§ 3), *se, suus* (§ 3), *sic, English she, so* (Saxon *swa*).

2. By dropping the first letter, we obtain all the pronominal forms of which the element is a **LABIAL** (Φ, φ, ν, ω, μ).

Observe that Φ (*ν, ω*) may be changed into *h* (°), and μ softened into *ν*. E. g.

ΦΙ (°Ι), Φου (οῦ), Φοι (οῖ), Φε (ἔ), Φος (ὄς), φιν (for σφιν), Latin *vos, vester*, Italian *voi*, English *we, German wie*.

ὁ, ἡ, ὅς (relative), ὅσος, ὅς, ἵνα, English *he, her, here*.
 μοῦ (ἐμοῦ), μέ (ἐμέ), μιν (ἐν), ἡμεῖς, ὑμεῖς, νόι, νό, Latin *me, nos*, English *me, mine*.

3. Not unfrequently the initial consonants disappear; in which case the origin of the form becomes very obscure. E. g. ἴν (Fιν), ἴδιος, Latin *is, id, ibi*, English *it* (Saxon *hit*), *us, as*

§ 10. 1. The form TFOΣ became KFOΣ (qvos, kwos), which produced all the pronominal forms beginning with a PALATAL (κ, γ, ἥ). Observe that most of these forms are *interrogative*. (See also § 8.) E. g.

κῆνος or κείνος (whence ἐκείνος); ΚΟΣ, κοῦ, κοῖος, κότερον, Latin QUUS, *quis, qui, quum* (*cum*), *quot, quotus, quam*, Saxon *hwæt* (*what*), *hwænne* (*when*), *hwi* (*why*), *hwær* (*where*), *hwæther* (*whether, κότερον*).

2. Either of the initial consonants may be dropped. Sometimes both disappear. E. g.

how, who (pronounced without the *w*, *hoo*), Saxon *hu* (*how*), German *was* (*what*), *wann* (*when*), Dutch *waar* (*where*); Latin *ubi, uter*, for QUUBI (κοῦ), QUUTER (κότερον, *hwæther*).

3. The modified form ΚΟΣ becomes ΠΟΣ (§ 7), which produces all the Greek *interrogatives* beginning with π. E. g.

ποῦ, ποῖος, ποίερος, πόστος, πηλίκος, πῶς, πηνίκα, πῆμος.

4. The pronominal adjective εἰτερος, Latin *ceterum*, English *other, either*, is, strictly speaking, the *comparative* of the personal pronoun εἶ (*I*); its primary meaning is *that*, in connexion however with another *that; not that but that, that or that*.

§ 11. 1. We suppose now that TFOΣ was strengthened by the addition of a palatal (κ, γ, χ); and that thus modified it produced Latin *tunc, hoc, hinc, hic*, &c., English *such, which*, &c. Also the nominative of the first person singular of the personal pronoun; as, Gothic *ik*, Saxon *ic*, German *ich*, Greek ἐγώ, Latin *ego*, Bœotic Greek ἰώ, Italian *io*, English *I*.

2. The root thus strengthened gives also the *comparative* ἐκ-άτερος, *one more than that, that and that*, or simply, *both, each* (said of two). Its corresponding *superlative* is ἐκ-αστος, *all that, each* (said of many), *every*.

§ 12. 1. This pronoun (TFOΣ) is also the parent of the numeral ΜΙΟΣ, whence the feminine μία. Also of οἶος, *alone*, which modified becomes ΙΟΣ, whence the Epic ἴα, ἴω, &c. It is moreover the parent of μόνος, *alone*, Romaic μονός, *single*.

It is also the parent of εἷς, gen. ἐνός (root ἐν-), Latin *unus* (μόνος), English *an* or *a*, *one* (pronounced *wun*, which differs but little from the possessive **Fον**).

2. The adjective ἕσος, originally **Φισσος** or **ΦισΦος** (§ 1), is formed from **ΦΙ** or **ΦΙΣ** ("I, Latin *is*) after the analogy of τόσος from **ΤΟΣ**, or of ὄσος from ὄς. Its primary meaning therefore is *sa much*.

3. The numeral δύο or δύνω, also δοιῶ, Latin *duo*, English *two*, German *zwei*, is nothing but the *dual* of **ΤΦΟΣ**; its primary meaning is *that and that*, or *one and one*. The ordinal δεύτερος is its *comparative*; its original form must have been **δΦετερος**, by metathesis **δεΦτερος**, δεύτερος (§ 3); the corresponding superlative is δέυτατος, *last*.

§ 13. 1. A table containing the principal modifications and derivatives of the theoretical demonstrative **ΤΦΟΣ**.

T — **ΤΟΣ**, τό, τῆνος, αὐτός, οὗτος, τις, τὶς, τὴ, τὲ, τοί, τὶν, τεός, τόσος, τοῖος, τηλίκος, τύννος, τηνίκα, τηῆμος, τυῖδε, τόφρα.

Σ — σφέ (ψέ), σφί (φίν), σφεῖς, σφῶι, σφῶ, σφῶί, σφός, σφέτερος, σύ, σέ, σός, ἄσσα οἱ ἅττα.

Δ — δεῖνα, δοιῶ, δύο, δεύτερος, δέυτατος, δῖς, δεῦρο, δεῦτε.

F (^c) — **ΦΙ**, οῦ, ἐ, ὄ, ἦ, ἐός, ὄς, ἕτερος, ἐκάτερος, ἕκαστος, εἷς, ὄσος, οἶος, ἠλίκος, ὄλος (?), ἠνίκα, ἠῆμος, ἴνα, ὤς.

M (**N**) — μίν (νίν), μοῦ, μοί, μέ, ἡμεῖς, ἄμμες, ὑμεῖς, ὕμμες, νῶι, νῶ, μία, μόνος.

— ἴν (**Φιν**), ἴδιος, οἶος, **ΙΟΣ**, ἕσος (**Φισσος**), ἐγῶ, ἰῶ, ἄλλος (?), ὄφρα.

K — **ΚΟΣ**, κῆνος, κῆνος, ἐκῆνος, ἐκεῖ, κοῖος, κότερον, κοῦ.

Π — **ΠΟΣ**, πόσος, ποῖος, πηλίκος, πότερος, πόστος, ποῖαῖος, πηνίκα, πῆμος, πᾶς gen. πάντός (?).

2. The *verbal terminations* are nothing but modified fragments of pronouns. Thus,

-μι (-ν), -μαι, -μεν, -μεθα, -μην, Latin *-m*, *-mus*, *-mur*, *-mini*, English *-m* (only in *am*, εἰ-μί, *su-m*), are connected with μέ, νῶι, *me*, *nos*, &c.; as δίδωμι, δίδομαι, δίδομεν, δίδόμεθα, ἐδιδόμην, ἐδίδων, Latin *dicam*, *dicimus*, *amamur*, *amamini*. See above (§ 9. 2).

-σι, -ς, -σαι, -σα, -νοι, -σαν, &c., Latin *-s*, *-sti*, English *-s*, *-st*, are connected with σύ, σφέ, *se*, *suus*, &c.; as ἐσσί, δίδωσι, δίδως, δίδουσι, ἔφησα, λέγουσι (for λέγονσι), ἔφασαν, μέμνησο, λέγεσθε, Latin *amas*, *amavisti*, English *has*, *hast*. See above (§ 9. 1).

-τι (-θι), -ται, -τε, -τον, -την, -ντι, -νται, -ντο, -ντων, &c., Latin

-t, -tis, -nt, -ntur, English -th (-θ), are connected with ΤΘΣ, τύ, tu, English this, &c.; as ἐστί, φάθι, δίδοται, λέγετε, λέγετον, λέγοντι, λέγονται, ἐλέγοντο, λεγόντων, Latin amat, amatis, amant, amantur, English asketh. See above (§ 9. 1).

3. It is easy now to see why σφῶι differs so little from σφῶέ, ἡμεῖς from ὑμεῖς, μέ from μίν, ἱε from hic, σέ from se and she, σός from suus, Φοι (οἶ) from νοί, Fε (ε̄) from we, -τον from -την, &c.; further, why σφίσιν is used for ὑμῖν (Il. 10, 398), σφείας for ὑμᾶς (Herod. 3, 71), σφέτερον for ὑμέτερον (Hes. Op. 2), ἑαυτούς for ἡμᾶς αὐτούς or ὑμᾶς αὐτούς, διώκετον for διωκέτην (Il. 10, 364), &c. &c.

AUGMENT.

§ 14. The following verbs, beginning with a liquid, take εἰ instead of the reduplication; which is nothing more than the syllabic augment ε lengthened.

λαγχάνω, εἴληχα, εἴληγμαι.

λαμβάνω, εἴληφα, εἴλημμαι.

λέγω, to collect, εἴλοχα, εἴλεγμαι.

μειρομαι, εἴμαρμαι, εἴμάρμην, both with the rough breathing.

PEΩ, say, εἴρηκα, εἴρημαι, εἴρήσομαι. Also aor. pass. εἰρήθην, εἰρέθην.

§ 15. The Epic dialect lengthens ε in the reduplication into εἰ in the following verbs.

δεῖδω (ΔΕΙΩ), δεῖδοικα.

δεῖκνυμι, δεῖδεγμαῖ, δεῖδεκτο, δεῖδέχεται, δεῖδέχάτο.

δίω, to fear, δεῖδιμεν, δεῖδνῖα, ἐδεῖδιμεν, &c.

§ 16. The following verbs are not uniform in the augment of the perfect; that is, sometimes they take the usual reduplication of the perfect, and sometimes only ε.

Observe that the second consonant is a liquid (λ, ν, ρ). Properly speaking, ΜΝΑΩ is the only Greek verb beginning with μν.

βλαστάνω, βεβλάστηκα, ἐβλάστηκα.

γλύφω, γέγλυμμαι, ἔγλυμμαι.

καταγλωττίζω, κατεγλώττισμαι, Arist. Eq. 352; Thesm. 131.

κλήζω, κεκλήμισμαι, ἐκλήμισμαι, ἐκλήμισμην.

μιμνήσκω, μέμνημαι, ἐμμενήμην, μεμνήσομαι.

μνημονεύω, ἐμνημόνευκα, Plat. Phædo, 119.

τρέφω, συνέτροφα, τέτροφα.

§ 17. The following verbs take the reduplication contrary to the general rule.

κιάομαι, κέκτημαι, ἔκτημαι, κεκτῆσομαι, ἐκτῆσομαι.

πειάννυμι, πεπέτασμαι, πέπιταμαι.

πίπτω, πέπιτωκα, πεπιτεώς, πεπιτηώς, πέπιτηκα.

πτήσσω, ἔπιτηχα, πεπιτηώς.

The perfect πέπιταμαι is formed from πεπειταμαι (from πειτάω) by *syncope*.

As to πέπιτωκα, πεπιτεώς, πεπιτηώς, and πέπιτηκα, they are formed from ΠΕΤΩ by *metathesis*; thus, πεπει-κα, πεπει-ώς become πέπιτηκα, πεπιτεώς and πεπιτηώς. πέπιτηκα is further changed into πέπιτωκα, not unlike ερρηγα, ἔρρωγα from the theme ΡΗΓΩ.

§ 18. The augment of the perfect and pluperfect of ἵστημι (ΣΤΑΩ) takes the *rough breathing*. Further, the pluperfect active may lengthen ξ into εἰ.

perf. ἕστηκα, ἕστακα, ἕστια, ἕσταμαι.

pluperf. εἰστήκειν or εἰστήκειν, εἰστιάειν.

This apparent anomaly is explained as follows; ΣΤΑΩ, perf. Σεστηκα (compare κέκτημαι); and by changing the first σ into the rough breathing (§ 6), ἕστηκα.

It must not be supposed that the rough breathing of the perfect is borrowed from the present, after the analogy of other verbs. If this were the case, we should have also aor. ἕστησα, ἕστην, instead of the actual forms ἕστησα, ἕστην.

§ 19. The following lengthen the syllabic augment ε into η, contrary to the general rule.

ἀπολεύω, ἀπέλευον, ἀπήλευον, ἀπέλευσα, ἀπήλευσα.

βούλομαι, ἐβουλόμην, ἠβουλόμην, ἐβουλήθην, ἠβουλήθην.

δύναμαι, ἐδυνάμην, ἠδυνάμην, ἐδυνήθην, ἠδυνήθην.

μέλλω, ἔμελλον, ἠμέλλον, ἐμέλλησα, ἠμέλλησα.

παρανομέω, παρηνόμουν now edited παρενόμουν, Dem. 217 ;

Thuc. 3, 67.

§ 20. In the Epic dialect, the second aorist active and middle of the following verbs takes the reduplication of the perfect.

Observe that ἐκεκλόμην, ἔπεφνον, ἐπέφραδρον, and ἔτειμον prefix ε to the reduplication; that is, they follow the analogy of the pluperfect.

δάκνω, δέδακον · ΔΑΩ, δέδαον.
 κάμνω, κέκαμον · κέλομαι, κεκλόμην and ἐκεκλόμην.
 κεύθω, κέκυθον · λαγχάνω, λέλαχον.
 λαμβάνω, λελαβόμην · λανθάνω, λέλαθον.
 λάσκω, λελακόμην · μάρπτω, μέμαρπον and μέμαπον.
 πάλλω, ἀμπεπαλών (πεπαλών).
 πείθω, πέπιθον · πλήσσω, πεπληγόμην.
 ΤΑΓΩ, τεταγών · ΤΕΜΩ, τέτμον and ἔτεμον.
 τέρω, τεταρόμην · τιρώσκω, τέτορον.
 τιτύσκομαι, τέτυκον, τετυκόμην.
 τύπτω, τέτυπον · φείδομαι, πεφιδόμην.
 ΦΕΝΩ, πέφρον and ἔπεφρον.
 φράζω, πέφραδον and ἐπέφραδον.
 χάζω, κέκαδον, κεκαδόμην · χαιρώ, κεχαρόμην.

§ 21. The following Poetic forms take the reduplication contrary to the analogy of verbs beginning with ρ.

ραπίζω, ρεράπισμαι, Anacr. frag. 105.
 ρίπτω, ρερίφθαι, Pind. frag. 281.
 ρυπόω, ρερυπωμένος, Odys. 6, 59.

§ 22. Some Poetic forms do not double the ρ after the the syllabic augment ε̄.

ράπτω, ἔραπτον, Odys. 16, 379.
 ρέζω, ἔρεζον, ἔρεξα.
 ρίπτω, ἔριψα, ἐρίφην.

§ 23. The following Poetic forms double the initial consonant after the syllabic augment ε̄, after the analogy of verbs beginning with ρ.

Observe that, with the exception of δειδω and ΣΕΤΩ, the root begins with a liquid.

δειδω (ΔΕΙΩ), ἔδδαισα, περιδδαισα, ὑποδδαισας.
 λαγχάνω, ἔλλαχον.
 λαμβάνω, ἔλλαβον, ἔλλαβόμην.
 λίσσομαι, ἔλλισάμην.
 ΜΕΙΡΩ, ἔμμορον, ἔμμορα.
 νέω, το σῶιτ, ἔννεον.
 σείω, ἔσσειοντο, ἀνασσειασκε.
 ΣΕΤΩ, ἔσσευόμην, ἔσσυμαι, ἔσσύμην, ἔσσευα, ἔσσύθη, ἀπέσσευα.

Δειδω, according to Dawes (Miscel. Critic. p. 168), was originally δ̄ F ειδω, with the digamma after the first δ̄ · hence εδ̄ F εισα, περιδ̄ F εισα, ὑποδ̄ F εισας, and finally, after the

disappearance of the digamma, ἔδδεια, περιδδεια, ὑποδδείας · the initial consonant being doubled in order to make the preceding syllable long by position. It is well known, however, that the Greek, as such, does not admit of the combination ΔF (*dw*). We must therefore assume F ΔΕΙΩ (§ 1).

It is observed further, that δειδω and its derivatives, in Homer, make the preceding syllable long by position, as Il. 11, 10; 14, 387; but not always, Odys. 11, 203, τῶν δ' ἄρα δεῖσαντων ἐκ χειρῶν ἔπται' ἐρετμά.

Further, the adjective θεουδής (for θεοδείης, like νηλής for νηλεής), compounded of θεός and ΔΕΙΩ, must have been originally θεο F θεής. The ο was lengthened into ου after the disappearance of F · or perhaps the digamma was attenuated into υ (§ 3).

As to the perfect δειδοικα, δειδιμεν, they must have been formed after the disappearance of F.

ΣΕΤΩ also, according to the same critic (Miscel. Critic. p. 165), was originally Σ F ΕΤΩ, with the digamma; hence εσ F ευα, εσ F υμαι, &c., and finally ἔσσευα, ἔσσυμαι, &c. See also § 5.

§ 24. The following verbs lengthen ε into ει, contrary to the general rule.

εἶω, εἶαον, εἶασα, εἶακα, εἶάθην.

εἶθίζω, εἶθισα, εἶθικα, εἶθισμαι, εἶθισθην.

εἶλισσω, εἶλιξα, εἶλιγμαι, εἶλιχθην.

εἶκώω, εἶκώωμην, εἶκώόθην, Hippocr. It is regular in the Attic dialect.

εἶκω, εἶκώωμην, εἶλιξα, εἶκνυσα, εἶκνυκα, εἶκνυσμαι, εἶκνύσθην.

εἶλαω, εἶλον, εἶλόμην.

εἶννυμι (εἶνω), εἶμαι.

εἶπω, εἶπον, εἶπόμην.

εἶργάζομαι, εἶργαζόμην, εἶργασμαι, εἶργάσθην, εἶργασάμην.

εἶρπύζω, εἶρπυσα.

εἶρω, εἶρον.

εἶσιτάω, εἶσιτάσα, εἶσιτάκα, εἶσιτάμαι, εἶσιτάθην.

εἶχω, εἶχον, εἶχόμην.

εἶω, εἶσα, εἶσάμην.

εἶμι (εἶνω), εἶκα, εἶμαι, εἶθην, εἶμην. For εἶκα, εἶκα, εἶονται (εἶονται), see § 26.

With respect to ΕΠΩ, ΕΡΟΜΑΙ, ἐρώω, and ἐρωτάω, which are often referred to this head, it will be observed that εἶπον,

εἶπα, and their dependent moods, come from the lengthened form *ΕΙΠΩ* · *εἰρόμην*, from the Ionic *εἶρομαι* · *εἶρουσα*, *εἶρυνμαι*, *εἶρουσαι*, *εἰρούσθην*, from *εἶρώ* · and *εἰρώταον*, *εἰρώτῃσα*, from the Ionic *εἰρωτιάω*. — For the forms *εἶρηκα*, *εἶρημαι*, *εἰρήσθην*, and *εἰρέσθην*, see § 14.

²*Εάω*. The augment of this verb will be easily accounted for, if we suppose that there was a time when its full form was *Ἔεαω* or rather *ἜεἜαω* (§ 1). The first of these forms would give *εἜεασα*, *ἜεἜεακα*, &c., and by dropping the digamma and contracting the initial syllables, *εἶασα*, *εἶακα*, &c. It may possibly be connected with *ἜΩ*, *to send*; see § 5. 1 (*ΣἜΙ*).

²*Εθίζω* is a prolongation of *ἔθω* · its original form therefore was *Ἔεθίζω*, hence *εἜεθισα*, *ἜεἜεθικα*, and finally, by dropping *Ἔ* and contracting *εε*, *εἶθισα*, *εἶθικα*.

²*Ελίσσω* is connected with *εἰλω* · therefore its original form was *Ἔελίσσω* · hence *εἜελίξα*, *ἜεἜελιγμαι*, &c. And finally, by dropping *Ἔ* and contracting *εε*, *εἶλιξα*, *εἶλιγμαι*, &c.

²*Ελκόω* is derived from *ἔλκος*, a derivative of *ἔλκω* · therefore it was *Ἔελκοω* · hence *εἜελκωσθην*, *ἜεἜελκωμην*, and finally *εἰλκώσθην*, *εἰλκώμην*.

²*Ελκω* was originally *Ἔελκω* (§ 1); hence *εἜελξα*, *ἜεἜελκυκα*, &c., and finally, by dropping *Ἔ* and contracting *εε*, *εἶλξα*, *εἶλκυκα*, &c.

²*ΕΛΩ* was originally *ἜΕΛΩ* (§ 1); hence *εἜελον*, *ἜεἜελομην*, and finally *εἶλον*, *εἶλόμην*.

²*Εννυμι* has *ἜΩ* for its theme, of which the original form was *ἜΕΩ* (§ 1); hence *ἜεἜεμαι*, and finally *εἶμαι*, *εἶμαι*, with the breathing of the present. For *ἔεσάμην*, see below.

²*Επω*. We assume *ἜΕΠΩ*, hence imperf. *εἜεπον*, *εἶπον*, *εἶπον* with the breathing of the present. For the 2 aor. we assume *ΣΕΠΩ*, hence *εΣεπον*, syncopated *ἔσπον*, after the analogy of *ΦΕΝΩ*, *πέφρον* · *πέλω*, *ἔπλε*, *ἔπλετο* · *πέτομαι*, *ἐπιτόμην* · *ἐγείρω*, *ἠγρόμην* · *κέλομαι*, *έκελόμην*. We see, then, that the *σ* in *ἔσπον* is not an intercalation; and that *ε-* is the syllabic augment.

We cannot suppose that *ἔσπον* comes from an assumed theme *σπώ*, because a grammatical root without a vowel cannot be satisfactorily proved to exist. And if we write *σπῶ*, we virtually assume *σπέω*, which cannot by any sound grammatical principle give 2 aor. *ἔσπον*. The same remarks apply also to *ἔχω*, *ἔοχον*, which see. See also § 5. 1 (*ΣἜΕΠ*).

^εΕργάζομαι is a prolongation of ΕΡΤΩ, a digammated theme; its original form therefore was **Φ**εργαζομαι, hence **εΦ**εργαζομην, **ΦεΦ**εργασμαι, &c., and finally, by dropping **Φ** and contracting εε, εἰργαζόμην, εἴργασμαι, &c.

^εΕρπύζω is a prolongation of ἔρπω, and follows the same analogy. See ἔρπω below.

^εΕρπω. We may assume **Φ**ερπω as the original theme; hence **εΦ**ερπον, εερπον, εἴρπον with the breathing of the present. See above (§ 5. 1, Σ**ΦΑΡ**).

^εΕστιάω is probably derived from ἐστία, originally **Φ**εστία (Latin *vesta*); we may therefore assume **Φ**εστιαω, hence **εΦ**εστιασα, **ΦεΦ**εστιακα, &c., and finally εἰστίασα, εἰστιακα, &c. as in ἐργάζομαι.

^εΕχω was **ΕΧΩ**, with the rough breathing. For the imperfect, **Φ**εχω may be assumed; **εΦ**εχον, εεχον, εἴχον. For the second aorist, Σεχω, εΣεχον, syncopated ἔσχον. Compare ἔπω, ἔσπον, and ἴσχω. See also § 5. 1 (Σ**ΦΕΧ**).

^εΕΩ, to place, seat, put, originally **ΦΕΩ** (§ 1); hence **εΦ**εσα, εεσα, εἴσα, with the breathing of the present. See also § 5. 1 (Σ**ΦΕΔ**).

^εΓημι, from ^εΕΩ, originally perhaps **ΦΕΩ**. hence **εΦ**εθην, **ΦεΦ**εκα, &c., and finally εἴθην, εἴκα, &c., as in the preceding. As to ἔηκα, ἔωκα, ἔωνται, they take the syllabic augment in addition to the temporal. See also § 5. 1 (Σ**ΦΓ**).

§ 25. The following verbs take the syllabic augment instead of the temporal.

ἄγνυμι, ἔαξα, ἔαγα, ἐάγην.

ἀλίσκομαι, ἐάλωκα, ἐάλων.

ἀνδάνω, ἐάνδανον, εἶαδα (ἔαδα), ἔαδον and εὔαδον. Also

ἐήνδανον, syllabic and temporal.

ἄπτω, ἐάφθη.

ΕΙΔΩ, ἐεισάμην, ἠεῖδεν (ε- lengthened into ἠ-).

εἴκω, ἔοικα (εἰοικώς), ἐώκειν syllabic and temporal.

εἰλέω, ἐεἰλεον, ἐόληται, ἐόλητο.

εἴλω, ἔελσα, ἔελμαι, ἐάλην.

εἴμι, το go, ἐεισάμην.

ΕΙΠΩ, ἔειπα, ἔειπον.

εἴρω, το join, ἔερωμαι, ἐέρμην.

ἔλπω, ἔλπομαι, ἔολπα, ἐώλπειν syllabic and temporal.

ἔννυμι, ἐέσμην, ἐεσάμην.

ἔρδω (ΕΡΓΩ), ἔοργα, ἐόργεα, ἐώργειν syllabic and temporal.

οὔρεώ, ἐοὔρεον, εοὔρησα, ἐοὔρηκα.

ὄθειώ, ἔωσα, ἔωκα, ἔωσμαι, ἐώσθην.

ὀνέομαι, ἐωνούμην, ἐώνημαι, ἐωνήθην, ἐωνησάμην.

Ἄγνυμι, theme ΑΓΩ, originally ΦΑΓΩ (§§ 1 : 5. 2) ; hence εΦαξα, ΦεΦαγα, &c., and finally, after the disappearance of Φ, ἔαξα, ἔαγα, &c.

Ἄλλισκομαι, theme ἌΛΩ, ἌΛΟΩ, connected with ἘΛΩ (to take) ; we may therefore assume ΦΑΛΩ, ΦΑΛΟΩ · hence εΦαλων, ΦεΦαλωκα, and finally ἐάλων, ἐάλωκα, with the breathing of the present. See § 1 (ἘΛΩ).

Ἄνδάνω, theme ἌΔΩ, originally ΦΑΔΩ (§ 1) ; hence εΦαδον, ΦεΦαδα, &c., and finally, ἔαδον, ἔαδα, &c., with the breathing of the present.

The Epic aorist εὔαδον is explained as follows ; ΦΑΔΩ, 2 aor. εΦΦαδον, like ἔλαβον, ἔμαθον, from λαμβάνω, μαρθάνω. By dropping one of the digammas, and changing the other into υ, in order to preserve the quantity of the antepenult, εὔαδον with the smooth breathing. See § 3. 1. See also κανάξαις in the Catalogue.

Ἄπτω, original theme perhaps ΦΑΦΩ (§ 5. 2, ΚΦΑΡΗ) ; hence εΦαφθη, ἐάφθη. We cannot refer ἐάφθη to ἔπομαι, because the change of ε into α in the aorist passive does not seem to take place when ε is not preceded or followed by a liquid.

ΕΙΩ or ΙΩ, originally ΦΕΙΩ or ΦΙΩ (§ 1) ; hence εΦεισάμην, ἐεισάμην. The Epic ηίδειν was ΦεΦειδειν, hence ειδειν, ηίδειν by lengthening the syllabic augment.

Εἶκω was probably Φεικω · hence ΦεΦοικα, like λείπια from λείπω, and finally ἔοικα. The Epic participle εἰοικώς was ΦειΦοικως, like δειδοικώς from δειδω. The pluperfect ἐώκειν is formed directly from the perfect οἶκα, like ἐφροχόειν from οἶνοχόω. Compare ἐώλπειν, ἐώργειν, from ἔλπω, ἔρδω.

Εἰλέω is a prolongation of εἰλω (Φειλω), and follows the same analogy. The forms ἐόληται, ἐόλητο, (ΦεΦοληται, ΦεΦολητο,) follow the analogy of μεμόρηται, μεμόρητο, from μείρωμαι (ΜΟΡΩ).

Εἶλω, theme ΦΕΛΩ (§ 1) ; hence εΦελσα (like κέλλω, ἔκελσα), ΦεΦελμαι, εΦαλην (like φθείρω, ἐφθάρην), and finally ἔελσα, ἔελμαι, ἐάλην.

Εἶμι, theme ΙΩ, originally perhaps ΦΙΩ or ΦΕΙΩ (§ 5. 1, ΣΦΙ) ; hence εΦεισαμην, ἐεισάμην. Hence also εΦιον or εΦια, ηΦιον or ηΦια (like μέλλω, ἤμελλον), and finally ἦιον or ἦια. Observe further that in the Epic language the final vowel

of a preposition may not be dropped before this verb; as *ἐπιεισαμένη* (*ἐπι* **F**εισαμένη); another fact in favor of a digammated theme.

ΕΙΠΩ and *ΕΠΩ*, originally **F**ΕΙΠΩ and **F**ΕΠΩ (§ 1); hence *ε* **F**ειπον, *ε* **F**ειπα, and finally *ἔειπον*, *ἔειπα*.

Εὔρω, to join, theme **F**ΕΡΩ (§ 5. 1, **ΣF**ΕΡ); hence **F**ε-**F**ερμαι, *ἔερμαι*.

Ἐλπω, theme **F**ελπω (§ 1); hence **F**ε**F**ολπα, like *δέδορκα* from *δέρομαι*, and finally *ἔολπα*. The pluperfect *ἑώλπειν* comes directly from the perfect (*ολπα*) after the analogy of *ἑώραον* from *όράω*. Compare *ἑώκειν*, *ἑώργειν*, from *εἴκω*, *ἔρδω*.

Ἐννυμι, theme **F**ΕΩ (§ 1); hence **F**ε**F**εσμην, *ε* **F**εσαμην, and finally *ἔεσμην*, *ἔεσάμην*, with the breathing of the present.

Ἐρδω, theme **F**ΕΡΩ, **F**ΕΡΓΩ (§ 1); hence **F**ε**F**οργα, **F**ε**F**οργεα· *ἔοργα*, *ἑόργα*. The pluperfect *ἑώργειν* is formed from the perfect (*οργα*) like *ἑώραον* from *όράω*. Compare *ἑώκειν*, *ἑώλπειν*, from *εἴκω*, *ἔλπω*.

Οὔρῳ, originally perhaps **F**ουρῳ, hence *ε* **F**ουρησα, **F**ε**F**ουρηκα· *ἑούρησα*, *ἑούρηκα*.

Ἦθῳ, theme perhaps **F**ΩΘΩ, hence *ε* **F**ωσα, **F**ε**F**ωκα, &c., and finally *ἔωσα*, *ἔωκα*, &c.

Ἦνεομαι, originally perhaps **F**ωνεομαι· hence *ε* **F**ωνεομην, **F**ε**F**ωνημα, &c., and finally *ἑωνεόμην*, *ἑώνημαι*, &c.

§ 26. The following take the syllabic augment in addition to the temporal.

ἀνοίγω (*οἶγω*), *ἀνέωξα*, *ἀνέωχα*, *ἀνέωγμα*, *ἀνέωχθην*, *ἀνέωγα*.
ἔθω, *ἔωθα* commonly *εἴωθα*, *ἑώθεα* commonly *εἰώθειν*.

ἦμι (**E**Ω), *ἔηκα*, *ἔωκα*, *ἔωνται* (or *ἔονται*, § 25). See also § 24.

οἰκέω, *ἑώκειον* or *ῥῆκειον*, Hippocr.

οἶνοχόεω, *ἑωνοχόεον* or *ῥνοχόεον*, Il. 1, 598; 4, 3.

όράω, *ἑώραον*, *ἑώρακα* also *ἑόρακα*, *ἑώραμαι*.

Ἀνοίγω. The simple verb *οἶγω* seems to be connected with *εἴκω*, to yield, give way, make room. We may therefore assume **F**οιγω (§ 1); hence *ε* **F**οιξα, **F**ε**F**οιχα, &c., and finally *ἔωξα*, *ἔωχα*, &c. The temporal augment was probably introduced after the disappearance of **F**.

Ἐθῳ, theme **F**εθῳ (§§ 1: 5, 1, **ΣF**ΕΘ); hence **F**ε**F**οθα, *ἔωθα*· **F**ε**F**οθειν, *ἑώθειν*. And by lengthening *ε*-, *εἴωθα*, *εἰώθειν*. If we assume **F**ΗΘΩ (whence *ἦθος*), the perfect *ἔωθα* becomes analogous to *ἑόρωγα* from *ῤΗΓΩ* (*ῥήγγυμι*).

Οἰκέω is derived from *οἶκος*, originally *Φοικος* (§ 1); hence *Φοικεω*, *εΦοικεον*, *ἐώκειον*.

Οἰνοχοέω is derived from *οἰνοχόος* (*οἶνος*, *χέω*). But *οἶνος* was originally *Φοινος* (§ 1); hence *Φοινοχοεω*, *εΦοινοχοεον*, *ἐφνοχόεον*.

Ἐοράω, theme perhaps *Φοραω* (§ 5, 2, *κFOP*); hence *εΦοραον*, *ΦεΦορακα*, &c., and finally *ἐώραν*, *ἐόρακα*, *ἐώρακα*, &c. with the breathing of the present.

§ 27. The verb *εορτάζω* is the Ionic *ὄρτάζω* with the prefix *ε-*, and follows the analogy of *ὄράω*. It is not absurd therefore to assume *Φορταζω*.

§ 28. Only three verbs beginning with *ει* take the syllabic augment.

ΕΙΔΩ, *ἦδεν*, *ἦδη*, *ἦδεα*.
εἰκάζω, *ἦκαζον*, *ἦκασα*, *ἦκασμαι*.
εἶμι, *ἦειν*, *ἦα* (*ἦια*).

§ 29. Some verbs may dispense with the augment even in the Attic dialect.

ἀηθέσσω, *ἀήθεσσον*, *ἀήθεσα*.
ἄημι, *ἄην*.

ἄϊω, *ἄϊον*.

αὔαινω, *αὔανθην*, but *ἠῦηνα*.

οἰακοστροφέω, *οἰακοστρόφεον*, also *ῶακοστρόφεον*, *Æsch. Pers.* 767.

οἰμώζω, *οἰμωγμαι*, but *ῶμωξα*.

οἰνόομαι, *οἶνωμαι*, also *ῶνωμαι*, *Soph. Trach.* 268; *Plat. Leg.* 6, 18.

οἰστρέω, *οἶστρησα*, *Eurip. Bac.* 32; Compare *Soph. Trach.* 653.

οἶχομαι, *οἶχωκα*.

οἰωνίζομαι, *οἶωνιζόμεν*, *οἶωνισάμεν*, *Xen. Hel.* 1, 4, 12; *Dem.* 794.

§ 30. The following verbs take the Attic reduplication. The pluperfect lengthens the first syllable in *ἦκηκέειν*, *ἦρήρειν*, *ἦλλήλαμην*, *ἦρηρείσμεν*, *ᾠδάδειν*, *ᾠλώλειν*, *ᾠρώρειν*, and *ᾠρωρεύμεν*.

Observe that the Epic forms *ἀκάχημαι*, *ἀκαχμένος*, *ἀλάλημαι*, *ἀλαλύκχημαι*, *ἀρᾶρῦα*, *ἐρέριπτο*, also the later *ἐμεμέκειν*, do not lengthen the second syllable.

Observe further, that the Epic *ἦρήρεισμαι* and *εἰλήλουθα*, lengthen the first syllable.

Lastly, the penult of ἀλείφω, ἐρείκω, ἐρείπω, is shortened in the perfect and pluperfect. As to ἀγείρω, ἀγηγέρμην, it follows the common rule, that the penult of liquid verbs is shortened in the perfect passive.

ἀγείρω, pluperf. ἀγηγέρμην.

ἄγω, ἀγίoxα, αγηγοxα, αγαγοxεια.

αἶρώ, ἀραιρήκα, ἀραρήμαι, with the smooth breathing.

ἀναχίζω, ἀνάχημαι, ἀνήχεται.

ἀκούω, ἀκήκου, ἀκηκόειν and ἤκηκόειν.

AKΩ, ἀκαχμένος.

ἀλάομαι, ἀλάλημαι.

ἀλείφω, ἀλήλιφα, ἀλήλιμμα.

ἀλέω, ἀλήλεκα, ἀλήλεσμαι and ἀλήλεμαι.

ἀλυκτάζω, ἀλαλύκτημαι.

ANEΘΩ, ἀνήνοθα.

ἄραρισκω, ἄραρα and ἄρηρα (ἄραρουῖα), ἀρήρεμαι, pluperf.

ἀρήρειν and ἤρήρειν.

ἄρώω, ἀρήρομαι.

ἐγείρω, ἐγήρορα, ἐγήγερμαι.

ἔδω, see ἐσθίω.

ἐλαύνω, ἐλήλακα, ἐλήλαμαι and ἐλήλασμαι, ἐηλάμην and ἤη-
λάμην.

ἐλέγχομαι, ἐλήλεγμαι.

ἐλίσσω, ἐήλιγμαι with the smooth breathing.

ἐμέω, ἐμήμεκα, ἐμήμεσμαι, ἐμεμέκειν.

ENEΘΩ, ἐνήνοθα.

ἐρείδω, ἐρήρεισμαι and ἤρήρεισμαι, pluperf. ἤρηρείσμην.

ἐρείκω, ἐρήριγμα.

ἐρείπω, ἐρήριπα, pluperf. ἐρέριπιτο.

ἐρίζω, ἐρήρισμαι.

ἔρχομαι, ἐήλυθα, ἐήλουθα, εἰλήλουθα.

ἐσθίω, ἔδω, ἐδήδοκα, ἔδηδα, ἐδήδεσμαι, ἐδήδομαι.

ἔχω, συνοχωκώς (ὄχωκώς).

ἤμυω, ὑπεμνήμυκα (ἐμνήμυκα).

ΟΔΩ, ὀδώδυσμαι.

ὄζω, ὄδωδα, pluperf. ὀδώδειν and ὠδώδειν.

ὄλλυμι, ὀλώλεκα, ὄλωλα, pluperf. ὀλώλειν and ὠλώλειν.

ὄμνυμι, ὀμώμοκα, ὀμώμοσμαι and ὀμώμομαι.

ὄραω, ὄπωπα, pluperf. ὀπώπειν.

ὄρῶ, ὄρωρέγμαι, pluperf. ὄρωρέγμην.

ὄρνυμι, ὄρωρα, ὄρωρέμαι, pluperf. ὄρωρειν and ὠρωρειν.

ὄρῶσσω, ὄρωρυχα, ὄρωρυγμα, pluperf. ὄρωρύγμην and ὠρω-
ρύγμην.

ὕφαινω, ὑφύφασμαι.

φέρω, ἐνήνοχα, ἐνήνεγμα.

"*Αγω*. The forms *αγηγοχα* and *αγαγοχεια* imply a reduplicated theme *ΑΓΑΓΩ*. The second *γ* was omitted in order to avoid a succession of similar sounds. The derivatives *ἀγωγός* and *ἀγωγή* (like *ἀκωκή* from *ΑΚΩ*) lengthen the radical vowel into *ω*.

Αἰρέω. Observe that the reduplication *shortens* the diphthong *αι-* into *ἄ-*; *ἄρ-αίρηκα*, *ἄρ-αίρημαι*, not *αἰρ-αίρηκα*. The change of the rough breathing into the smooth is an Ionic peculiarity. Compare *ἡμύω*.

"*Εγεῖρω*. The reduplication of the form *ἐγρήγορα* consists of the *whole root* *εγερ*, syncopated *εγρ*. Compare the second aorist middle *ἤγρ-όμην*, *ἐγρ-έσθαι*. Others suppose that the first *ρ* is an intercalation, and that the regular form would be *ἐγ-ήγορα*.

"*Εχω*. The simple perfect would be *οχα*, by changing *ε* into *ο*, as in *ἔστροφα* from *στρέφω* with the augment *ωχα* with the Attic reduplication *οχωχα* and by changing the second *χ* into *κ*, *ὄχωκα*, *ὄχωκός*. Compare the derivatives *ὄχη*, *ὄκωχή*. He who first changed *-χα* into *-κα* probably followed the analogy of verbs in *-όω*.

The participle *ὄχωκός* is sometimes derived from the imaginary *ΟΧΩΩ*. But the analogy of *ὄκωχή* is in favor of an Attic reduplication. See also *οἴχομαι*, in the Catalogue.

"*Ημύω*. According to Buttman's theory, when a verb began with a long vowel, the reduplication *shortened* it. The perfect of this verb would be *εμήμυκα* the metre required the first *μ* to be doubled; but instead of this, *μν* was adopted, as in *ἀπάλαμος* from *παλάμη*, *ῥώνυμος* from *ῥώνυμος*. This rule applies also to *ἀραιρηκα*, *ἀραιρημαι*, from *αἰρέω*. See also *οἴχομαι*, in the Catalogue.

§ 31. 1. The second aorist of the following verbs takes the Attic reduplication. Observe, however, that the indicative takes the temporal augment at the beginning.

ἄγω, *ἤγαγον*, *ἀγάγω* · *ἤγαγόμεν*, *ἀγάγωμαι*.

ἀκαχίζω, *ἤκαχον*, *ἀκάχω* · *ἤκαχόμεν*.

ἀλέξω (*ΑΛΕΚΩ*), *ἤλακον*, *ἀλάκω*, syncopated for *ηλαλεκον*, *αλαλεκω*, like *ἤλθον*, *ἔλθω*, for *ἤλυθον*, *ελυθω*, from *ΕΛΥΘΩ*.

ἀπαφίσκω, *ἤπαφον* · *ἤπαφόμεν*.

ἄραρίσκω, *ἤραρον* · *ἤραρόμεν*.

ἐνίπτω, *ἐνέπιπον*, *ἐνένιπτον*, *ἐνένισπον*.

ὄρνυμι, *ὠρρον*.

2. The second aorist of ἐνίπτω and ἐρύκω takes a kind of reduplication of the *end* of the root.

ἐνίπτω, ἠνίπαπον· ἐρύκω, ἠρύκακον.

§ 32. The following take the augment *before* the preposition, contrary to the general rule.

Observe that the forms ἡμπεσχόμεν, ἡμπειχόμεν, ἡμφεσβήτεον, ἡμφεσβήτησα, ἡμφεγνόουν, ἡμφεγνόησα, and μεμέθεικα, take the augment *before and after* at the same time.

ἄμπέχω, ἡμπειχόμεν, ἡμπισχον, ἡμπισχόμεν and ἡμπεσχόμεν.

ἄμφιάζω, ἡμφίασα, ἡμφίακα.

ἄμφιγνοῖω, ἡμφιγνόουν and ἡμφεγνόουν, ἡμφεγνόησα.

ἄμφιέννυμι, ἡμφιέννυν, ἡμφίεσα, ἡμφίεσμαι, ἡμφιεσάμην.

ἄμφισβητέω, ἡμφισβήτηουν and ἡμφεσβήτηουν, ἡμφισβήτησα and ἡμφεσβήτησα, ἡμφισβήτηκα, ἡμφισβητήθην.

ἀναλίσκω (καταναλίσκω), κατηνάλωσα, κατηνάλωμαι.

ἀνοίγω, ἠνοιγον, ἠνοιξα, ἠνοίχθην, ἠνοίγην.

ἀντιβολέω, ἠντιβόλουν, ἠντιβόλησα.

ἄφεύω, ἠφευμαι.

ἄφίημι, ἠφίην, ἠφίουν.

ἔγγυάω, ἠγγύαον, ἠγγυαόμην, ἠγγύησα, ἠγγυήκειν, ἠγγύημαι, ἠγγυήθην, ἠγγυησάμην.

ἐμπολάω, ἠμπόλησα, ἠμπόληκα, ἠμπόλημαι.

ἐναντιόομαι, ἠναντιώμαι, ἠναντιώθην, Thuc. 2, 40; Xen.

Mem. 4, 4, 2.

ἐπίσταμαι, ἠπιστάμην, ἠπιστήθην.

καθ' ἔξομαι, ἐκαθεξόμην, ἐκαθέσθην.

καθεύδω, ἐκάθειυδον.

κάθημαι, ἐκαθήμην.

καθίζω, ἐκάθισα (ἐκάθισα), ἐκαθισάμην.

μεθίημι, μεμέθεικα, μεμετιμένος.

§ 33. The following take the augment *before and after* the preposition at the same time.

Observe that the imperfect of παροινέω has two forms, ἐπαρώννεον, and ἐπαροίνεον.

ἄμφιγνοῖω, ἡμφεγνόεον, ἡμφεγνόησα.

ἀνέχω, ἠνειχόμεν, ἠνεσχόμεν.

ἀνωρθόω, ἠνωρθουμέν, ἠνώρθωσα, ἠνώρθωμαι.

διοικέω, δεδιώκηναι later, Athen. 8, 26.

ἐνοχλέω, ἠνώχλεον, ἠνώχλησα, ἠνώχλημαι, ἠνωχλήθην.

παροινέω, ἐπαρώννεον and ἐπαροίνεον, ἐπαρώννησα, πεπαρώννηκα, πεπαρώννημαι, ἐπαρωνήθην.

§ 34. The augment is put after the preposition even when the simple verb has no existence. E. g.

ἀπολαύω, ἀπέλαυον, ἀπέλαυσα.

ἐγκωμιάζω, ἐνεκωμίασα, ἐγκεκωμίακα, ἐγκεκωμιάσμαι, from ἐγκώμιον (ἐν, κῶμος).

ἐγχειρέω, ἐνεχείρησα, from ἐν and χεῖρ, hand.

ἐκκλησιάζω, ἐξεκκλησίαζον, ἐξεκκλησίασα, from ἐκκλησία (ἐκ, κλήσις, καλέω).

ἐνθυμέομαι, ἐντεθύμημαι, ἐνεθυμήθην, from ἐν and θυμός.

ἐπιτηδεύω, ἐπέτηδευον, from ἐπίτηδες or ἐπιτηδές.

κατηγορέω, κατηγόρεον, κατηγόρηκα, from κατήγορος (κατά, ἀγορεύω).

παρηγορέω, παρηγόρησα, Eurip. Hec. 288.

προφασίζομαι, προφασισιάμην for προεφασισιάμην, from πρόφασις (πρό, φημί).

προφητεύω, προφήτευσα, from προφήτης (πρό, φημί).

συνεργέω, συνήργεον, from συνεργός (σύν, ΕΡΓΩ).

§ 35. The verbs διαιτάω and διαῖκονέω, although derived from the simple διαίτα and διάκονος, are nevertheless augmented, as if they were compounded of διά and αιταω, κονεω.

διαιτάω, ἐδιήτησα, δεδιήτημαι, διητώμην, διητήθην. Compare §§ 32 : 33.

διαῖκονέω, διηκόνεον, δεδιηκόνηκα, δεδιηκόνημαι, ἐδιακονήθην.

The persons who first introduced these verbs doubtless knew their origin. But it is not absurd to suppose that the Greeks, being misled by the sound of the first syllable, really imagined that the first component part was the preposition διά. Compare the absurd plural *Mussulmen* for *Mussulmans*, from *Mussulman*; as if this Arabic word were compounded of *Mussul* and the English *man*!

§ 36. The following take the augment after the first component part, although that part is not a preposition.

ἀντευποιέω, ἀντευπεποίηκα, from ἀντί, εὔ, ποιέω.

ἀριστοποιέομαι, ἤριστοπεποιήμαι (ἄριστον, ποιέω), before and after.

ἵπποτροφέω, ἵπποειτρόφηκα and ἵπποτρόφηκα, καθἵπποτρόφηκα, (ἵπποτρόφος, ἵππος, τρέφω), Lycurg. 233; Isæus, 116.

μελοποιέω, μεμελοπεποιημένος (μελοποιός, μέλος, ποιέω), Athen. 10, 79.

πάσχω, συνευπεπονθώς, from σύν, εὔ, πάσχω.

§ 37. 1. The present of some verbs beginning with a consonant, followed by a vowel or liquid, prefixes that consonant together with *ι*. This is essentially the same as the reduplication of the perfect.

βιβάσκω, βιβάω, βίβημι, from the simple βάω.

βιβρώσκω — ΒΟΡΩ, ΒΡΟΩ.

γίγνομαι — ΓΕΝΩ. Formed as follows; ΓΕΝΩ, γίγενω, syn-
copated γίγνω, hence γίγνομαι. The Latin retains also
the active form, gigno.

γίγνώσκω — ΓΝΩΩ.

διδάσκω — ΔΑΩ, to teach.

δίδημι — δέω, to bind.

διδώω, δίδωμι — ΔΟΩ.

διδράσκω — ΔΡΑΩ, to run away.

κικλήσκω — καλέω, κέκληκα, κέκλημαι.

κίχημι — χράω, κέχηκα, to borrow.

λιλαιομαι — λάω λῶ, to wish.

μιμνήσκω — ΜΝΑΩ, μέμνημαι.

μῖμνω — μένω. The steps are μένω, μιμενω, μῖμνω by syncope.

πίμπλημι — ΠΛΑΩ, πέπληκα. μ is an intercalation. Com-
pare πίμπρημι.

πίμπρημι — ΠΡΑΩ. See πίμπλημι.

πιπίσκω — πίνω, ΠΙΩ.

πίπλω — ΠΛΑΩ, πίμπλημι.

πιπράσκω — περάω. The steps are περάω, πιπεραω, by syn-
cope or rather metathesis πιπράσκω, after the analogy of
the perfect πέπρωκα, πέπρωμαι.

πίπτω — ΠΕΤΩ, πέπιτωκα. The steps are ΠΕΤΩ, πιπειτω,
πίπτω, by syncope.

πιφάσκω — ΦΑΩ, originally ΦΑΦΩ (§ 3. 1).

τιθέω, τίθημι — θέω, τέθεικα, τέθειμαι.

τίκτω — ΤΕΚΩ. The steps are ΤΕΚΩ, τιτεκω, τιτ-κω, τίκτω,
by syncope and metathesis: the combination τκ is inad-
missible in Greek.

τιταίνω — τείνω, ΤΑΝΩ, τέτακα.

τιτράω — ΤΡΑΩ.

τιτρώσκω — ΤΟΡΩ, ΤΡΟΩ.

τιτύσκομαι — τεύχω, ΤΥΧΩ, ΤΥΚΩ.

2. In a few instances the present takes the reduplication of the perfect.

Verbs, which are formed directly from the perfect, of course retain the augment of that tense; as γεγάκω, γεγώνω, γεγωνίσκω, πεφύκω, ἐστήκω.

- βεβρώθω — βιβρώσκη, βέβρωκα.
 δεδίσκομαι — δίσω, δέδια, *to fear*.
 δεδίσκομαι — δείκνυμι, δέδειχα, *to show*.
 δεδίττομαι — δίσω, δέδια, *to fear*.
 δεδίσκομαι — δίσω, Epic δεΐδια, *to fear*.
 δεδίσκομαι — δεικνυμι, Epic δεΐδεγμα.
 τετραίνω — τιτράω, τέτρημαι.
 τετρεμαίνω — τρέμω.

§ 38. When the root begins with a vowel, or with two consonants, the second of which is not a liquid, the reduplication is formed by simply prefixing *i* or *i*.

ιάχω — ΑΧΩ. Originally FAXΩ, hence F_iFαχω, like βιβάω from βάω, and finally ιάχω. Compare βάζω (βαχ-, βακ-), ἀβακέω, Βάκχος, Ἰακχος, αὐτιάχος (αFιαχος).

ιέω, ιημι — ΕΩ. We may assume FEΩ, hence FIFEΩ, ιέω, ιημι, like θέω, τιθέω, τίθημι. See §§ 2: 5. 1 (ΣFΓ).

ίπταμαι — ΠΤΑΩ, ΠΕΤΩ. The regular form would be Πιπταμαι, analogous to the perfect πέπταμαι from the same theme. Compare ἔψω (ἔπω), πέπτω.

ιστάω, ιστημι — ΣΤΑΩ. The regular form would be Σισταω (compare Latin *sisto* from *sto*). For the commutation of *s* and *h*, see § 6.

ἰσχω — ἔχω. Formed from ΣΕΧΩ (§ 5. 1, ΣFEX) as follows; ΣΕΧΩ, ΣιΣεχω, Σισχω, like μένω, μιμενω, μίμνω. By changing Σ into *h* (°), ἰσχω (§ 6). But this verb, like the original ΕΧΩ, changes the rough breathing into the smooth on account of the aspirate *χ* in the next syllable; therefore ἰσχω becomes ἰσχω.

§ 39. The reduplication of the present of the following verbs is irregular.

δαρδάπτω — δάπτω, *to tear in pieces*. The liquid *ρ* seems to be an intercalation; compare ἀκροάζομαι from ἀκούω· ἄγρυνος from ἀ- and ὕπνος.

καχλάζω, καχχλάζω — ΧΑΛΛΩ, κέχλαδα.

κοχύω — χέω, κέχυνκα.

λαλαγέω — λέγω, λάσκω, λέλακα.

μαιμάω — ΜΑΩ, μέμαα.

παιφάσσω — ΦΑΩ.

παφλάζω — ΦΛΑΖΩ, ἔφλαδον.

ποιπνύω — πνέω (ΠΝΥΩ).

ποιφύσσω — φυσάω.

§ 40. Sometimes the present takes the Attic reduplication, but without the temporal augment of the second syllable.

Observe that ἀτιάλλω, ὀνίνημι, ὀπιπιεύω change the second vowel into ι.

ἀκαχίζω — ΑΧΩ, ἡκαχον, ἀκάχημαι.

ἀπαφίσκω — ΑΦΩ, ἡπαφον, ἀπάφω.

ἀραφίσκω — ΑΡΩ, ἡραφον, ἀράρω.

ἀτιάλλω — ἀιάλλω, to cherish, foster.

ἐλελίζω — ἐλλισσω, ἐλήλιγμαί.

ὀνίνημι — ΟΝΑΩ.

ὀπιπιεύω — ΟΠΩ, ὀπιτήρ, -όπιτης (παν-όπιτης).

§ 41. The present in a few instances prefixes ε̄ to the root, which prefix has the appearance of the augment ε̄-.

εἶδομαι — εἶδομαι (FΕΙΔΩ). Compare εἶκοσι, εἴκοσι, Fικατι, βείκατι, (§ 1.)

εἶλδομαι — ἔλδομαι (Fελδομαι, βούλομαι, volo, velle, will).

εἶλπομαι — ἔλπομαι (Fελπομαι). See § 1.

εἶργω, to keep off — ἔργω (Fεργω?).

εἶθελω — θέλω.

εορτάζω — ὄρτάζω (Fορτάζω?).

εἶρύω — ῥύομαι (PΥΩ).

§ 42. 1. It is not unreasonable to suppose that the augment, when the root began with one consonant or two consonants, was formed by prefixing the initial consonant or consonants together with the following vowel. The following seem to be some of the relics of the original reduplication.

curro, cucuri : disco, didici.

mordeo, momordi : posco, poposci.

pungo, pupugi : spondeo, sponpodi.

tondeo, totondi : tundo, tutudi.

ΦΛΑΖΩ, παφλάζω : ΧΛΑΖΩ, καχλάζω.

To these we may add δαρδάπτω, κοχύω, μαιμάω, παιφάσσω, ποιπνύω. See § 39.

2. The next step was to substitute the vowel ε̄ in the place of the radical vowel in the reduplication. This is the origin of the usual Greek reduplication. The Latin also makes use of this kind of augment. E. g.

cado, cecidi : cædo, cecīdi.

cano, cecini : do, dedi.

fallo, fefelli : parco, peperci.

pario, peperci : pedo, pepedi.

pello, pepuli : pendeo, pependi.

pendo, pependi : sto, steti.
tango, tetigi : tendo, tetendi.

3. The usual augment (ἐ-) of the imperfect and aorist was probably formed from the reduplication by simply dropping the initial consonant; thus *κέκαμον, τέτυπον* became, in the progress of the language, *ἔκαμον, ἔτυπον*.

§ 43. 1. When the verb began with a vowel, the augment was perhaps formed by prefixing that vowel together with the consonant following. This is evidently the Attic reduplication of such forms as *ἀκαχμένος, ἀκάχημαι, ἀλάλημαι, ἐρέριπτο, ἐμεμέειν, ἀγαγεῖν, ἐνένῃπον*.

2. It seems, then, that the usual temporal augment was formed by omitting the consonant in the Attic reduplication, and contracting the initial syllables; thus *ἦγον* originated in *ἄγαγον, ααγον*.

§ 44. It is fashionable to assert that verbs beginning with a vowel originally took the syllabic augment ἐ-, and to confirm this assumption by referring to such forms as *ἔαξα, ἔαδα, ἐάλην*. But as such forms come from digammated verbs, this hypothesis cannot be said to be satisfactory; its defenders must produce more decisive instances than these; for example, *ειασαμην, είκομην, εὐγιανα*, from *ιάομαι, ἰκνέομαι, ὑγιαίνω*. As to *εἶδον*, it is clear that it comes either from *ΕΙΑΩ (FΕΙΑΩ)*, or from *ΙΑΩ (FΙΑΩ)*; if from the former, no change takes place; and if from the latter, its original form was *εFιδον*, hence *εἶδον*, by contraction.

TENSES.

§ 45. The following *pure verbs* retain the short vowel of the present through all the derived tenses.

ἄγαμαι, ἀγάσομαι, ἠγάσθην, ἠγασάμην.
αἰδέομαι, αἰδέσομαι, ἠδέομαι, ἠδέσθην, ἠδεσάμην.
ἀκέομαι, ἀκέσομαι, ἠκεσάμην, ἔξακέσασ.
ἀκηδέω, ἀκήδεσα.
ἄλεομαι, ἠλεάμην.
ἄλέω, ἠλεσα, ἀλήλεκα, ἀλήλεσμαι, ἀλήλεμαι, ἠλέσθην.
ἄλθομαι, ἀλθέσθην.
ἄμφιέννυμι, ἄμφιέσω, ἠμφίεσα, ἠμφίεσμαι.
ἀντιάω, ἀντιάσω, ἠντίασα.
ἄνύω, ἀνύσω, ἠνυσα, ἠνυκα, ἠνυσμαι, ἠνύσθην.
ἄραρίσκω, ἀρήρεμαι.
ἄρέσκω, ἀρέσω, ἠρεσα, ἠρέσθην.

ἀρκέω, ἀρκέσω, ἤρκεσα.
 ἀρώ, ἀρώσω, ἤρωσα, ἀρήρωμαι, ἤρόθην.
 ἀρύω, ἤρυσσα, ἤρύθην, ἤρυσθην.
 ἀφύω, ἤφυσσα.
 ἄχθομαι, ἀχθέσομαι, ἤχθίσθην.
 βδέω, ἔβδεσα.
 γελάω, γελάσω, γελάσομαι, ἐγελάσα, ἐγελάσθην.
 δαίομαι, δάσομαι, δέδασμαι, ἐδασάμην.
 εἰμί, ἔσομαι.
 ἐλαύνω, ἐλάσω, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἐλήλασμαι, ἐληλάμην,
 ἤληλάμην, ἤλάθην and ἤλάσθην.
ΕΛΤΩ, ἐλύσθην.
 ἐννυμι, ἔσω, ἔσα, ἔσμαι, ἔσμην, ἐέσμην, ἐσάμην, ἐεσάμην.
 ἔραμαι, ἤρᾶσάμην.
 ἐράω, ἤράσθην, ἐρασθήσομαι.
 ἐρύω, ἐρύσω (ἐρύω), ἔρυσσα, ἐρύσομαι (ἐρύομαι).
 ἐσθίω, ἐδήδοκα, ἐδήδεσμαι and ἐδήδομαι, ἤδέσθην.
 ζέω, ζέσω, ἔξεσα, ἔξεσμαι, ἔξέσθην.
 θλάω, θλάσω, ἔθλασα, τέθλασμαι (τέθλαγμαί).
 ἰλάσκομαι, ἰλάσομαι, ἰλάσθην, ἰλασάμην.
 καλέω, καλέσω, ἐκάλεσα, ἐκαλέσθην.
 κεράννυμι, κερᾶσω, ἐκέρασα, κεκέρασμαι, ἐκεράσθην.
 κλάω, το break, ἔκλασα, κέκλασμαι, ἐκλάσθην.
 κοτέω, κοτέσομαι, ἐκότεσα.
 κρεμᾶννυμι, κρεμάσω, ἐκρέμασα, ἐκρεμάσθην.
 λοέω, ἐλόεσα, λοέσομαι, ἐλοεσάμην.
 μαίομαι, μάσομαι, ἐμασάμην.
 μεθύσκω, ἐμέθυσσα, μεμέθυσμαι, ἐμεθύσθην.
 ναίω, νάσομαι, ἔνασα, νένασμαι, ἐνάσθην.
 νεικέω, νεικέσω, ἐνείκεσα.
 ξέω, ἔξεσα, ἔξεσμαι.
 ὀλλνυμι, ὀλέσω, ὠλεσα, ὠώλεκα.
 ὀμνῦμι, ὀμόσω, ὠμοσα, ὀμώμοκα, ὀμώμομαι and ὀμώμοσμαι,
 ὠμόθην and ὠμόσθην.
 ὄνομαι, ὀνόσομαι, ὠνοσάμην, ὠνόσθην.
 ὄρνυμι, ὀρώρεμαι.
 πατέομαι, πάσομαι, πέπασμαι, ἐπασάμην.
 πετιάννυμι, πετάσω, ἐπέτασα, πεπέτασμαι and πέπταμαι, ἐπετά-
 σθην.
 πιπράσκω, περάσω (ᾶ), ἐπέρᾶσα.
 πτύω, πτύσω, πτύσομαι, ἔπτυσσα, ἐπτύην.
 σκεδάννυμι, σκεδάσω, ἐσκεδάσα, ἐσκεδάσμαι, ἐσκεδάσθην.
 σπάω, σπάσω, ἔσπασσα, ἔσπακα, ἔσπασμαι, ἐσπάσθην.
 στορέννυμι, στορέσω, ἐστόρεσα, ἐστορέσθην.
ΤΑΛΑΩ, ἐτάλασα.

τανύω, τανύσω, ἐτάνυσα, τετάνυμαι, τετανύσμη, ἐτανύσθη, τετανύσομαι.

τελέω, τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθη.

τρέω, ἔτρεσα.

φθίω, φθίσω, ἔφθισα, ἔφθιμαι, ἐφθίμη, ἐφθίθη.

χαλάω, χαλάσω, ἐχάλασα (ἐχάλαξα), κεχάλακα, κεχάλασμαι, ἐχάλασθη.

χέω, κέχυκα, κέχυμαι, ἐχύθη.

§ 46. The quantity of the penult of the following pure verbs is variable in the derived tenses.

ΑΑΩ, ἄασα, ἀάσθη, ἀασάμη.

αἰνέω, αἰνέσω and αἰνήσω, αἰνέσομαι, ἦνεσα and ἦνησα, ἦνεκα, ἦνεμαι, ἦνέθη.

αἰρέω, αἰρήσω, η throughout except ἤρεθη.

ἀκαχίζω, ἀκαχήσω, η throughout except ἀκηχέδεται, ἀκηχέμενος.

αὔω, αὔσω (ῦ), ἤῦσα (ῦ), but αὔσον (ῦ).

βαίνω, βήσω, βήσομαι, ἔβησα, βέβηκα, βέβαμαι and βέβασμαι, ἐβάθη.

γαμέω, γαμήσω, η throughout except γαμεθεῖσα and γαμέσομαι.

δέω, to bind, δήσω, ἔδησα, δέδεκα, δέδεμαι and δέδεσμαι, ἐδέθη, δεδήσομαι.

δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθη.

δύναμαι, δυνήσομαι, η throughout except ἐδυνάσθη.

δύω, δύσω (ῦ), ἔδῦσα, δέδῦκα, δέδῦμαι, ἐδύθη (ῦ).

εἰρύω, εἰρύσω (ῦ), εἴρῦσα, εἴρῦμαι and εἴρυσμαι, εἰρύσθη.

ἔλκω, ἐλκύσω, ῦ throughout except εἰλκῦσα (?).

ἐμέω, ἐμέσω, ἐμέσομαι, ε throughout except ἤμησα.

εὐνάω, εὐνήσω, η throughout except εὐνέθη.

εὐρίσκω, εὐρήσω, η throughout except εὐρέθη.

εὐτυχεῶ, εὐτυχήσω, η throughout except the later εὐτύχεσα for the classical εὐτύχησα, Anthol. Epigr. 9, 40.

ἔχω, σχήσω, η throughout except ἐσχέθη.

κῆδω, κηδήσω, κεκαδήσομαι, κηδεσαι.

κορέννυμι, κορέσω, ἐκόρεσα, κεκόρημαι and κεκόρεσμαι, ἐκορέσθη.

λύω, λύσω (ῦ), ἔλυσα, λέλυκα, λέλῦμαι, ἐλύθη (ῦ), λελύσομαι (ῦ).

μάχομαι, μαχέσομαι and μαχήσομαι, μεμάχημαι and μεμάχεσμαι, ἐμαχεσάμη.

νέμω, νεμήσω, η throughout except ἐνεμέθη.

ὄζω, ὄζησω and ὄξέσω, ὠξήσα and ὠξεσα.

πίμπρημι, πρήσω, η throughout except ἐπρεσε.

πινύσκω, πέπνῦμαι, πέπνῦσο, ἐπεπνύμη (ῦ).

πίνω, πέπωκα, πέπομαι, ἐπόθη.

ποθίω, ποθήσω, ποθέσομαι, ἐπόθησα and ἐπόθησα, πεπόθηκα.
 πονέω, πονήσω, η throughout except πονέσω, ἐπόνεσα.

ῥΕΩ, to say, εἶρηκα, η throughout except ἐῤῥέθη and εἶρέθη.
 ῥύομαι, ῥύσάμην and ῥύσάμην.

σβέννυμι, σβέσω, σβήσομαι, ἔσβεσα, ἔσβηκα, ἔσβεσμαι.

στερέω, στερήσω, η throughout except ἐστέρεσα.

τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθη.

ΦΕΝΩ, πέφαμαι, πεφήσομαι.

φημί, φήσω, ἔφησα, πέφαμαι.

φθάνω, φθάσω (ᾶ), ἔφθασα and ἔφθαξα, ἔφθακα, φθήσομαι.

φθονέω, φθονήσω, regular except the rare ἐφθόνεσα for ἐφθό-
 νησα, Anthol. 5, 304.

φορέω, φορήσω, regular except ἐφόρεσα.

FUTURE AND AORIST ACTIVE AND MIDDLE.

§ 47. The following *liquid verbs* have -σω, -σομαι, in the future, and -σα in the aorist.

αἰρώ, αἰρήσω, ἤερα.

ἀποῤῥώ, ἔῤῥω, ἀπόερα (ἔρα).

ἀραρίσκω (ΑΡΩ), ἤρα.

εἶλω (ΕΛΩ), ἔλα.

θέρωμαι, θέρσομαι.

κείρω (ΚΕΡΩ), κέρσω, ἔκερα.

κέλλω (ΚΕΛΩ), κέλω, ἔκελα.

κύρω, κύρσω, ἔκυρα.

ὄρνυμι (ΟΡΩ), ὄρσω, ὠρα.

τείρω (ΤΕΡΩ), τέρσω.

φθείρω (ΦΘΕΡΩ), φθέρσω.

φύρω, ἔφυρα.

As to ἀμέρσαι and κίνσαι which are sometimes referred to this head, the former comes from ἀμέρω, and the latter from ΚΕΝΤΩ.

§ 48. 1. Futures in άσω (ᾶ), and έσω, from verbs in άω or άζω, and έω, may drop σ and be contracted like verbs in άω and έω. The Ionic dialect often uses the uncontracted future, but only in verbs in έω. We select the following.

ἀμφέννυμι — ἀμφέσω, (ἀμφιέω) ἀμφιῶ.

ᾶω, to sate — ᾶσω, ᾶσομαι, 3 sing. (ᾶσεται, ᾶται, ᾶται) pro-
 tracted ᾶται.

βιβάζω — βιβάσω, (βιβάω) βιβῶ, Plat. Phædr. 7.

γαμέω — (γαμέσω), γαμέω, γαμῶ. The future middle γα-
 μέσομαι implies γαμέσω.

δικάζω — δικάσω (δικάω), δικῶ, infin. δικῆν, Herod. 1, 97.

ἐλάνω — ἐλάσω, (ἐλάω) ἐλώ.

ἐμέω — ἐμέσω, ἐμέσομαι, (ἐμέομαι) ἐμοῦμαι.

ἐξετάζω — ἐξετάσω, (ἐξετάω) ἐξετώ, Dem. 229 ; Isocr. 195.

κεράννυμι — κεράσω, (κεράω) κερῶ.

κολάζω — κολάσομαι, (κολάομαι) κολῶμαι, Arist. Vesp. 244.

κρεμάννυμι — κρεμάσω, (κρεμάω, κρεμῶ) protracted κρεμῶ.

μάχομαι — μαχέσομαι, μαχέομαι, μαχοῦμαι.

ὄλλνυμι — ὀλέσω, ὀλέω, ὀλώ.

πελάζω — πελάσω, (πελάω) πελώ, ἄς, Æsch. Prom. 282 ; Eurip.

Orest. 1684 ; Soph. Elec. 497.

πειάννυμι — πειάσω, (πειάω) πειῶ.

πιπράσκω — (περάσω, περάω, infin. περάειν, περᾶν) protracted
infin. περάαν.

τελέω — τελέσω, τελέω, τελώ.

χέω — χέω, χεῖς, χεῖ.

2. In a few instances the contracted present is used as future, even when the regular future lengthens the radical vowel. E. g.

δράω, to do — δράσω (ᾱ), δρώ.

ἐρημόω — ἐρημώσετε, ἐρημοῦτε, Thuc. 3, 58 ; See also Thuc. 2, 8 ; 4, 85 ; 6, 23.

3. Futures in *ίσω* (ι) from verbs in *ίζω* often drop the *σ* and are inflected like contract verbs in *έω*, that is, *ίσω*, *ίσομαι* become *ιώ*, *ιοῦμαι*, respectively. (See also § 3. 4.) E. g.

ἀγλαΐζω — ἀγλαΐσω, ἀγλαΐῶ, ἀγλαΐοῦμαι, Arist. Eccl. 575 ;
Il. 10, 331.

ἀνδραποδιζω — (ἀνδραποδίω) ἀνδραποδιῶ, ἀνδραποδιοῦμαι,
Xen. Hel. 2, 2, 20.

βαδιζω — βαδίω (βαδίσομαι) βαδιοῦμαι.

κομιζω — κομίσομαι, κομοῦμαι, Ionic κομιεῦμαι (by resolution
and contraction, κομιοῦμαι, κομιέομαι), Herod. 8, 62.

οἰκίζω — (οἰκίω) οἰκιῶ, οἰκιοῦμαι.

οἰκίζω — (οἰκίω) οἰκιῶ, Æsch. Prom. 68.

ὀμαλίζω — (ὀμαλίσομαι) ὀμαλιοῦμαι.

ὀρίζω — ὀρίσομαι, ὀριοῦμαι, Ionic ὀριεῦμαι, Hippocr. de Art.

§ 4. Compare κομιζω.

πυτιζω — (πυτίω) πυτιῶ, Athen. 7, 42.

τειχιζω — (τειχίω) τειχιῶ, τειchioῦμαι, Dem. 69 ; Xen. Cyr.
6, 1, 19.

ὑβριζω — ὑβρίω, ὑβριῶ, ὑβριοῦμαι.

ὑστερίζω — (ὑστερίω) ὑστεριῶ, Dem. 49.

φρονιζω — (φρονίω) φρονιῶ, φρονιοῦμαι, Xen. Mem. 2,
1, 24 ; Eurip. Taur. 343.

ὠσιζομαι — (ὠσίσομαι) ὠσιοῦμαι, Arist. Ach. 24.

4. A few verbs in $\acute{\upsilon}\omega$ ($\ddot{\upsilon}$) drop the σ of the future; in which case the future does not differ from the present. E. g.

$\epsilon\rho\acute{\upsilon}\omega$ — $\epsilon\rho\acute{\upsilon}\sigma\omega$, $\epsilon\rho\acute{\upsilon}\omega$.
 $\tauαν\acute{\upsilon}\omega$ — $\tauαν\acute{\upsilon}\sigma\omega$, $\tauαν\acute{\upsilon}\omega$.

It will be seen that the combination $\nu\omega$ was not contracted; and that *synizesis* in this instance would be very difficult, on the supposition that ν had the sound of French *u*.

§ 49. 1. The verbs $\epsilon\sigma\theta\acute{\iota}\omega$ or $\epsilon\delta\omega$, $\pi\acute{\iota}\nu\omega$ and $\Phi\Lambda\Gamma\Omega$, form the first future middle without the usual characteristic σ .

$\epsilon\sigma\theta\acute{\iota}\omega$ or $\epsilon\delta\omega$ — $\epsilon\delta\omicron\muαι$ · also $\epsilon\delta\omicron\upsilon\muαι$, after the analogy of liquid verbs.

$\pi\acute{\iota}\nu\omega$ — $\pi\acute{\iota}\omicron\muαι$ · also $\pi\acute{\iota}\omicron\upsilon\muαι$, after the analogy of $\epsilon\delta\omicron\upsilon\muαι$.

$\Phi\Lambda\Gamma\Omega$ — $\phi\acute{\alpha}\gamma\omicron\muαι$ · also $\phiα\gamma\omicron\upsilon\muαι$, after the analogy of $\epsilon\delta\omicron\upsilon\muαι$.

It is evident that the future middle of $\epsilon\delta\omega$, if formed according to the usual analogy ($\epsilon\delta\text{-}\sigma\omicron\muαι$, $\epsilon\delta\omicron\muαι$), would be confounded with $\epsilon\delta\omicron\muαι$ from $\epsilon\acute{\iota}\mu\acute{\iota}$. It is not absurd, then, to suppose that the maker of the word, perceiving this confusion, *tacitly* dropped the σ , and formed at once $\epsilon\delta\omicron\muαι$. And as $\pi\acute{\iota}\nu\omega$ belongs to the same general idea as $\epsilon\delta\omega$, it is fair to suppose that it followed the analogy of its sister-form. Compare the Latin *edo*, which in some of its parts (as *est* for *edit*) agrees with *sum*.

2. The later future $\delta\rho\acute{\alpha}\omicron\muαι$ from $\Delta\rho\alpha\mu\Omega$, $\epsilon\delta\rho\alpha\mu\omicron\nu$, was evidently formed after the analogy of $\Phi\Lambda\Gamma\Omega$, $\epsilon\phi\alpha\gamma\omicron\nu$, $\phi\acute{\alpha}\gamma\omicron\muαι$.

§ 50. The following mute verbs form their future middle after the analogy of liquid verbs.

$\kappaα\theta\acute{\epsilon}\zeta\omicron\muαι$, $\kappaα\theta\epsilon\delta\omicron\upsilon\muαι$.

$\muαν\theta\acute{\alpha}\nu\omega$, $\muα\theta\epsilon\upsilon\muαι$ Doric for $\muα\theta\omicron\upsilon\muαι$ ($\muα\theta\acute{\epsilon}\omicron\muαι$).

$\tau\acute{\iota}\kappa\tau\omega$, $\tauε\kappa\omicron\upsilon\muαι$.

As to $\piε\sigma\omicron\upsilon\muαι$, from $\pi\acute{\iota}\pi\tau\omega$, sometimes referred to this head, it may be considered as a Doric future, like $\kappa\lambdaαν\sigma\omicron\upsilon\muαι$ for $\kappa\lambdaαν\sigma\omicron\muαι$. The Ionic form $\piε\sigma\acute{\epsilon}\omicron\muαι$ is a resolution of $\piε\sigma\omicron\upsilon\muαι$. It is not necessary to assume a theme $\Pi\epsilon\sigma\Omega$.

§ 51. The future middle of many verbs is equivalent to the future active.

$\acute{\alpha}\gamma\omicron\mu\acute{\iota}\omega$, $\acute{\alpha}\gamma\omicron\mu\acute{\iota}\sigma\omega$, $\acute{\alpha}\gamma\omicron\mu\acute{\iota}\sigma\omicron\muαι$.

$\acute{\alpha}\delta\omega$, $\acute{\alpha}\sigma\omega$, $\acute{\alpha}\sigma\omicron\muαι$, $\acute{\alpha}\sigma\epsilon\upsilon\muαι$.

$\acute{\alpha}\epsilon\acute{\iota}\delta\omega$, $\acute{\alpha}\epsilon\acute{\iota}\sigma\omega$, $\acute{\alpha}\epsilon\acute{\iota}\sigma\omicron\muαι$.

αἰνέω, αἰνέσω, αἰνήσω, αἰνήσομαι.

ἀκούω, ἀκούσομαι.

ἀλαλάζω, ἀλαλάξομαι.

ἀλύσκω, ἀλύξω, ἀλύξομαι.

ἁμαρτιάνω, ἁμαρτήσω, ἁμαρτήσομαι.

ἀντεικάζω, ἀντεικάσομαι.

ἀπαντιάω, ἀπαντήσω doubtful; ἀπαντήσομαι, Eurip. Sup. 772;
Dem. 230.

ἀπεικάζω, ἀπεικάσομαι.

ἀπολαύω, ἀπολαύσω, ἀπολαύσομαι.

ἀποπατιέω, ἀποπατήσω, ἀποπατήσομαι, Arist. Plut. 1184.

• ἀρπάζω, ἀρπάσω, ἀρπάξω, ἀρπάσομαι.

βαδίζω, βαδιοῦμαι, later βαδίω, Arist. Plut. 90; Lucian.

Demosth. Enc. 1.

βαίνω, βήσομαι, βᾶσεῦμαι, βήσω causative.

βιβρώσκω, βρώσομαι.

βιόω, βιώσω, βιώσομαι.

βλέπω, βλέψω, βλέψομαι, Herod. 2, 111; Eurip. Aul. 1192.

βλώσκω, μολοῦμαι.

βοάω, βοήσω, βοάσω, βοήσομαι, βοάσομαι, βώσομαι.

βρνάζω, βρνάσομαι.

γελάω, γελάσω, γελάσομαι.

γηράσκω, γηράσω, γηράσομαι.

γιγνώσκω, γνώσομαι.

γοάω, γοήσομαι.

γρύζω, γρύξω, γρύξομαι.

δάκνω, δήξομαι.

δείδω, δεισομαι.

διδράσκω, δράσομαι.

διδρήσκω, δρήσομαι.

διώκω, διώξω, διώξομαι.

έγκωμιάζω, έγκωμιάσω, έγκωμιάσομαι.

είμι, έσομαι.

είμι, είσομαι.

έμέω, έμέσω, έμέσομαι, έμοῦμαι.

έπιορκέω, έπιορκήσω, έπιορκήσομαι, Arist. Lys. 914; Dem.
1269.

έσθίω, έδομαι, έδοῦμαι, φάγομαι.

έσθήκω, έστήξω, έστήξομαι.

έψω, έψήσω, έψήσομαι.

ζάω, ζήσω, ζήσομαι.

θανυμάζω, θανυμάσω, θανυμάσομαι, Xen. Cyr. 5, 2, 12; Eurip.
Alc. 157.

θεραπεύω, θεραπεύσω, θεραπεύσομαι, Xen. Mem. 2, 1, 12;
Hom. Hym. 1, 390.

- θέω, τυη, θεύσομαι.
 θιγγάνω, θίξομαι.
 θνήσκω, θανούμαι, τεθνήξω, τεθνήξομαι.
 θρώσκω, θορέομαι, θοροῦμαι.
 ἰνέω, ἰνήσομαι, Hippocr. de Morb. Mulier. § 81.
 καίω, καύσω, καύσομαι.
 κάμνω, καμέομαι, καμοῦμαι.
 κελαδέω, κελαδήσω, κελαδήσομαι, Pind. 2, 3; 10, 96.
 κελαρύζω, κελαρύσομαι, in Hesychius.
 κερδαίνω, κερδανέω, κερδανῶ, κερδήσω, κερδήσομαι.
 κιχάνω, κιχήσομαι.
 κλαίω, κλαύσω, κλαιήσω, κλαήσω, κλαύσομαι, κλαυσοῦμαι.
 κλέπτω, κλέψω, κλέψομαι.
 κοιτέω, κοιτέσομαι.
 κυέω, κυήσω, κυήσομαι.
 κυνέω, κυνήσομαι.
 κύπτω, κύψω, κύψομαι.
 κωκύω, κωκύσω (ῥ), κωκύσομαι, Æsch. Agam. 1313; Arist. Lys. 1222.
 λαγχάνω, λήξομαι, λάξομαι.
 λαικάζω, λαικάσω, λαικάσομαι, Arist. Eq. 167; Athen. 15, 40.
 λαμβάνω, λήψομαι, λαψοῦμαι, λάμψομαι.
 λάπτω, λάψω, λάψομαι, Il. 16, 161; Arist. Pac. 885.
 λάσκω, λακήσομαι.
 λιχμάω, λιχηήσομαι, Il. 21, 123.
 μανθάνω, μαθήσομαι, μαθεῖναι.
 ναίω, νάσομαι.
 ναυστολέω, ναυστολήσω, ναυστολήσομαι, Eurip. Sup. 474; Troad. 1048.
 νεύω, ποδ, νεύσω, νεύσομαι, Odys. 16, 283; Il. 1, 524.
 νέω, σιωη, νευσοῦμαι.
 οἶδα, εἶσομαι.
 οἰκίζω, οἰκιῶ, οἰκισῶμαι, Thuc. 1, 100; Eurip. Heracl. 46.
 οἰμώζω, οἰμώξω, οἰμώξομαι.
 ὀλολύζω, ὀλολύξομαι, Soph. Elec. 691.
 ὄμνυμι, ὀμόσω, ὀμοῦμαι.
 ὀνομάζω, ὀνομάσω, ὀνυμάξομαι.
 ὄρω, ὄφομαι.
 ὀτοτύζω, ὀτοτύξομαι, Arist. Lys. 520.
 οὐρέω, οὐρήσω, οὐρήσομαι.
 παίζω, παίξω, παίξομαι, παιξοῦμαι.
 πάσχω, πείσομαι.
 πηδάω, πηδήσω later, πηδήσομαι, Anthol. Planud. 54; Plat. Lys. 29.
 πίνω, πίομαι, πιοῦμαι.

- πίπτω, πεσοῦμαι, πεσέομαι.
 πλέω, πλεύσω, πλεύσομαι, πλενσοῦμαι.
 πλώω, πλώσομαι.
 πνέω, πνεύσω, πνεύσομαι, πνευσοῦμαι.
 ποθέω, ποθήσω, ποθέσομαι.
 πονέω, πονήσω, πονέσω, πονήσομαι.
 πτύω, πτύσω, πτύσομαι.
 ῥέω, ῥεύσω, ῥεύσομαι.
 ῥοφέω, ῥοφήσω, ῥοφήσομαι, Arist. Ach. 278; Vesp. 814.
 σιγάω, σιγήσω, σιγήσομαι, Arist. Ran. 252; Anthol. 9, 27;
 Soph. Col. 113.
 σιωπάω, σιωπήσω, σιωπήσομαι.
 σκοπέω, σκέφομαι.
 σκώπτω, σκώψω, σκώψομαι, Arist. Nub. 296; Ach. 854.
 σπείδω, σπείσω, σπείσομαι, Eurip. Hip. 183; Il. 15, 402.
 σπουδάξω, σπουδάσω, σπουδάσομαι, Dem. 583; Plat. En-
 thyph. 3.
 στροβέω, στροβήσομαι, Arist. Ran. 817.
 συρίζω, συρίσω, συριῶ, συρίξομαι.
 ΤΑΛΑΩ, τλήσομαι.
 τήκω, τήξω, τήξομαι.
 τίκτω, τέξω, τέξομαι, τεκοῦμαι.
 τρέχω, θρέξομαι, δραμέομαι, δραμοῦμαι, δραμῶ, δράμομαι.
 τρώγω, τρώξομαι.
 τυγχάνω, τεύξομαι.
 τωθάξω, τωθάσομαι, Plat. Hip. Maj. 22.
 ὑβρίζω, ὑβρίσω, ὑβριῶ, ὑβριοῦμαι, Arist. Thesm. 719; Dem.
 585; Arist. Eccl. 666.
 ὑστερέω, ὑστερήσομαι, Eurip. Aul. 1203.
 ὑπείκω, ὑπέιξω, ὑπέιξομαι.
 φεύγω, φεύξομαι, φευξοῦμαι.
 φθάνω, φθάσω, φθήσομαι.
 φιτύω, φιτύσω, φιτύσομαι, Eurip. Alc. 294; Mosch. 2, 156.
 φλίβω, φλίφομαι.
 φροντίζω, φροντιῶ, φροντιοῦμαι (?), Xen. Mem. 2, 1, 24;
 Eurip. Taur. 343.
 φυτεύω, φυτεύσω, φυτεύσομαι, Xen. Econ. 19, 13; Pind.
 Pyth. 4, 26.
 φύω, φύσω, ἐκφύσομαι.
 χαίνω, χανοῦμαι.
 χανδάνω, χείσομαι.
 χέζω, χέσομαι, χεσοῦμαι.
 χορεύω, χορεύσω, χορεύσομαι.
 χροίζω, χροίξομαι.
 χωρέω, χωρήσω, χωρήσομαι, Herod. 5, 89; Thuc. 2, 20. In
 the sense to contain, it has χωρήσομαι, Arist. Nub. 1238.

§ 52. Not unfrequently the future middle has a *passive* signification; "but this usage never became so fixed in particular verbs as that exhibited in the preceding section."

ἀγωνίζομαι, ἀγωνιοῦμαι (?).

ἀδικέω, ἀδικήσομαι, Xen. Cyr. 3, 2, 18.

ἄεξω, ἄεξήσομαι.

αἰρέω, ἀφαιρήσομαι.

ἀμβλύνω, ἀμβλυνοῦμαι.

ἀμφισβητέω, ἀμφισβητήσομαι.

ἀνδραποδίζω, ἀνδραποδιοῦμαι transitive or passive, Herod. 1, 66; 6, 17.

ἀνύω, ἀνύσομαι.

ἀπατάω, ἀπατήσομαι, Plat. Phædr. 98.

ἀπιστέω, ἀπιστήσομαι, Plat. Rep. 5, 2.

ἀριθμέω, ἀριθμήσομαι, Eurip. Bac. 1318.

ἄρχω, to rule, ἄρξομαι.

βλάπτω, βλάψομαι.

βρέχω, βρέξομαι, καταβρέξομαι.

δηλώω, δηλώσομαι, Soph. Col. 581.

δίδωμι, ἐκδώσομαι.

δονέω, δονήσομαι, Hom. Hym. 1, 270.

εἶω, εἶσομαι.

εἶργω, εἶρξομαι.

ἐνεδρεύω, ἐνεδρεύσομαι, Xen. Hel. 7, 2, 18.

ἔργω, ἔρξομαι.

εὐλογέω, εὐλογήσομαι, Isoc. 190.

ἐχθαίρω, ἐχθαροῦμαι.

ζημιόω, ζημιώσομαι, Herod. 7, 39.

θεραπεύω, θεραπεύσομαι.

θύω, to sacrifice, θύσομαι.

ινέω, ἰνήσομαι, Hippocr. de Loc. in Homin. § 38. But actively, Hippocr. de Morb. Mulier. § 81.

ἰσχναίνω, ἰσχνανοῦμαι.

καλέω, καλοῦμαι.

καταφρονέω, καταφρονήσομαι, Plat. Hip. Maj. 2.

κηρύσσω, κηρύξομαι, Eurip. Phœn. 1631.

κινέω, κινήσομαι.

κλονέω, κλονήσομαι, Hippocr.

κραίνω, κρανέομαι.

κρατέω, κρατήσομαι, Thuc. 4, 9.

κτείνω, κτανέομαι.

κωλύω, κωλύσομαι (?), Thuc. 1, 142.

λανθάνω, λήσομαι.

λέγω, to say, λέξομαι.

λύω, καταλύσομαι (?).

μαρτυρέω, μαρτυρήσομαι (?), Xen. Mem. 4, 8, 10.

μαστιγώω, μαστιγώσομαι, Plat. Rep. 2, 5.

μεθίημι, μεθήσομαι.

μεταμέλομαι, μεταμελήσομαι.

μισέω, μισήσομαι, Eurip. Troad. 659; Ion, 596. 611.

μνημονεύω, μνημονεύσομαι, Eurip. Heracl. 334.

νομίζω, νομιούμαι, Hippocr.

ξηραίνω, ξηρανοῦμαι.

ὀδάξω, ὀδαξήσομαι.

οἰκέω, οἰκήσομαι, Thuc. 8, 67; Dem. 1341.

ὀμαλίζω, ὀμαλιοῦμαι, Xen. Econ. 18, 5.

ὀμολογέω, ὀμολογήσομαι, Plat. Theæt. 73.

ὀνειδίξω, ὀνειδιοῦμαι. Soph. Tyr. 1500.

παιδεύω, παιδεύσομαι, Plat. Crito, 15.

παρηγορέω, παρηγορήσομαι, Hippocr.

πέρθω, πέρσομαι.

περιέπω, περιέψομαι.

πληρόω, πληρώσομαι, Dem. 219.

ποιέω, ποιήσομαι.

πολεμέω, πολεμήσομαι, Thuc. 1, 68; 8, 43; 7, 14.

πολιορκέω, πολιορκήσομαι, Xen. Cyr. 6, 1, 15.

προαγορεύω, προαγορεύσομαι, Xen. Mag. Eq. 2, 7.

πωλέω, sell, πωλήσομαι, Athen. 14, 46.

φαίω, φαίσομαι (?).

σπαράσσω, σπαράξομαι, transitive or passive, Eurip. Andr. 1209; Aul. 1459.

στερέω, στερήσομαι.

στρεβλόω, στρεβλώσομαι, Plat. Rep. 2, 5.

στυγέω, στυγήσομαι.

ταράσσω, ταράξομαι, Thuc. 7, 36. 57.

τάσσω, ἐπιτάξομαι.

τεύχω, τεύξομαι.

τηρέω, τηρήσομαι, Thuc. 4, 30.

τιμάω, τιμήσομαι generally as passive, Thuc. 2, 87.

τινάσσω, διατινάξομαι, Eurip. Bac. 588.

τιτρώσκω, τρώσομαι.

τύπιω, τυπήσομαι.

ὔω, ὕσομαι, Herod. 2, 14.

φθονέω, φθονήσομαι, Dem. 1160.

φιλέω, φιλήσομαι.

φρουρέω, φρουρήσομαι (?), Eurip. Ion, 603.

§ 53. The following *mute* and *pure verbs* do not take σ in the first aorist active and middle.

ἀλέομαι or ἀλεύομαι, ἠλεάμην, ἠλευάμην.
 दातेομαι, दातीασθαι.
 καίω, ἔκαα, ἔκηα, ἔκεια, ἐκηάμην, κειάμενος.
 ΣΕΤΩ, ἔσσευα, σεῦα.

φέρω (ΕΝΕΙΚΩ), ἦνεια, ἦνειαμην.
 χέω, ἔχεα, ἔχευα, ἐχεάμην, ἐχευάμην. It is easy to see why
 ἔχεσα was avoided; (compare χέζω, ἔχεσα.)

§ 54. 1. The first aorist in a few instances takes the endings of the second aorist, -ον, -όμην.

ἄγω, ἦξα — (ἦξον), imperat. 2 plur. ἄξετε.
 αἶδω, (ἠεισάμην) — (ἠεισόμην), aor. mid. imperat. αἶσειο.
 βαίνω, ἐβησάμην — ἐβησόμην, βήσειο.
 δύω, ἐδυσάμην — ἐδυσόμην, δύσειο.
 ἴκω, (ἴξα) — ἴξον, ἴξεξ.
 πίπτω, ἔπεσα — ἔπεσον, πέσοιμι, πεσεῖν, πεσών.
 φέρω, (ῶσα) — aor. imperat. οἶσε, οἶσέτω, οἶσετε, infin. οἶσέμε-
 ναι, οἶσέμεν, οἶσειν.
 χέζω, ἔχεσα — ἔχεσον, χεσεῖν.

See also the imperatives λέξω and ὄρσο or ὄρσειν, from
 ΛΕΧΩ, ὄρνημι, (§ 71.)

2. On the other hand, the second aorist sometimes takes the endings of the first aorist, -α, -άμην.

αἶρέω, εἰλόμην — εἰλάμην.
 Εἶπω, εἶπον — εἶπα, εἶπαιμι, εἶπον or εἶπόν, εἶπα, εἶπας.
 εὐρίσκω, εὐρόμην — εὐράμην.
 ὀσφραίνομαι, ὠσφρόμην — ὠσφράμην.
 φέρω, ἦνεγκον — ἦνεγκα, ἐνέγκαιμι, ἦνεγκάμην.

§ 55. The aorist active has two endings; namely, σα (sometimes σον, § 54. 1), and ον (sometimes α, §§ 53 : 54. 2). In the middle, the former becomes σάμην (sometimes σόμην), and the latter όμην (sometimes άμην).

§ 56. 1. With respect to the first aorist of *liquid verbs*, we may suppose that originally it was formed by annexing σα to the simple root of the verb (§ 47). In process of time the σ was dropped and the penult was lengthened. E. g.

σφάλλω (ἔσφαλα), ἔσφηλα.
 στέλλω (ἔστελα), ἔστειλα.
 τίλλω (ἔτιλα), ἔτπλα.
 νέμω (ἔνεμα), ἔνειμα.
 μένω (ἔμενα), ἔμεινα.
 κείρω, ἔκερα, ἔκειρα.

2. This being admitted, it will not be difficult to perceive that the diphthong *αι* in the penult of the actual present must first be shortened into *α* and then lengthened anew into *η* or *ᾱ*.

E. g.

γεραιρω, ἐγέρᾱρα, Pind. Olym. 5, 10.

καθαίρω, ἐκάθηρα or ἐκάθᾱρα, καθάρω, &c.

μαίνω, ἐμίηνα or ἐμιᾱνα, μίηνω, &c.

φαίνω, ἔφηνα, φήνω, &c.

φλεγμαιίνω, ἐφλέγμηνα, Hippocr. de Aer. § 22.

3. Observe further, that the radical vowel (*α*) of *αἴρω* and *ἄλλομαι* becomes *η* only in the indicative in consequence of the temporal augment. In the other moods it becomes *ᾱ*.

Thus,

αἴρω, ἦρα, ἄρω (*ᾱ*), ἄραιμι, ἄρον, ἄρας, &c.

ἄλλομαι, ἠλάμην, ἄλωμαι (*ᾱ*), &c.

PERFECT ACTIVE AND PASSIVE AND AORIST PASSIVE.

§ 57. In a few instances the last vowel (usually *ε*) of the root becomes *ο* or *ω* in the *first perfect*.

ἄγω, ἀγήοχα, αγηγοχα, αγαγοχεια.

ἀείρω (AEPΩ), pluperf. pass. 3 sing. ἄωροτο (for ἦεροτο).

δείδω (ΔΕΙΩ), δεῖδοικα analogous to λέλοιπα from λείπω.

ἐσθίω (ἔδω), ἐδήδοκα, ἐδήδομαι, implying EΔEΩ formed from the simple theme ἔδω.

ἔχω, perf. part. συνοχωκώς (for συνοκωκώς).

ἴημι (EΩ), ἔωκα, ἔωνται, ἀνέωνται or ἀνέονται, analogous to ἔωθα from ἔθω, and ἔολπα, ἐώλπειν, from ἔλπω.

κλέπτω, κέκλοφα, analogous to πέπονθα from ΠEΠΘΩ.

λαγχάνω (ΛEΓΧΩ), λέλοχα.

λέγω, to collect, εἶλοχα.

μείρομαι (MEPΩ), perf. pass. part. μεμορμένος.

ξυννεφέω, ξυννένοφα.

πάσχω, πέποσχα, analogous to αγηγοχα from ἄγω.

πέμπω, πέπομφα, Thuc. 7, 12.

πλέκω, πέπλοχα, Hippocr.

στρέφω, ἔστροφα.

τρέπω, τέτροφα and ἔτροφα.

φέρω (ENEKΩ), ἐνήνοχα.

§ 58. The *perfect passive subjunctive* of a few verbs in *άω* and *έω* is formed after the analogy of verbs in *μι* (ἴστημι, ἰστώμαι, ἀφίστηται · δύναμαι, δύνωμαι).

κτάομαι, κέκτημαι — κεκτώμαι, κεκτῆ, κεκτῆται, plur. κεκτώμεθα, κεκτῆσθε, κεκτῶνται · οἱ κέκτωμαι, κέκτη, κέκτηται, plur. κεκτώμεθα, κέκτησθε, κέκτωνται.

μιμνήσκω, μέμνημαι — μεμνώμαι, μεμνῆ, μεμνῆται, plur. μεμνώμεθα, μεμνῆσθε, μεμνῶνται · οἱ μέμνωμαι, μέμνη, μέμνηται, plur. μεμνώμεθα, μέμνησθε, μέμνωνται.

ὄρνυμι, ὀρώρεμαι — perf. mid. subj. 3 sing. ὀρώρηται.

τέμνω, τέτμημαι — ἐκτέτμησθον.

§ 59. 1. The *perfect passive optative* of a few verbs in *άω* follows the analogy of verbs in *μι* (ἴστημι, ἵσταίμην · δύναμαι, δυναίμην), but almost always changes *αι* into *η*.

βάλλω, βέβλημαι — βεβλήμην, 2 plur. βεβλήσθε, διαβεβλήσθε. Compare βλήω, and ἐμπλήμην from πίμπλημι.

καλέω, κέκλημαι — κεκλήμην, κεκλήω, κεκλήτο, plur. κεκλήμεθα, κεκλήσθε, κεκλήντο.

κτάομαι, κέκτημαι — κεκτῆμην, κεκτῆω, κεκτῆτο, plur. κεκτῆμεθα, κεκτῆσθε, κεκτῆντο.

λύω, λέλυμαι — λελύμην, 3 sing. λελύτο, like δαινύτο from δαίνυμι. The *ι* is rejected, because the diphthong *υι* cannot stand before a consonant (Eustath. ad. Il. 13, 379).

μιμνήσκω, μέμνημαι — μεμνήμην, μεμνήω, μεμνήτο, plur. μεμνήμεθα, μεμνήσθε, μεμνήντο, also μεμναίαιτο (Ionic for μέμναιτο like δύναιτο).

2. Two verbs, κτάομαι and μιμνήσκω, form the *perfect passive optative* also after the analogy of contract verbs in *άω* (τιμάω, τιμαίμην τιμώμην).

κτάομαι, κέκτημαι — κεκτώμην, κεκτώω, κεκτώτο, plur. κεκτώμεθα, κεκτώσθε, κεκτώντο.

μιμνήσκω, μέμνημαι — μεμνώμην, μεμνώω, μεμνώτο (resolved μεμνέωτο), plur. μεμνώμεθα, μεμνώσθε, μεμνώντο.

3. Further, for μεμνήω or μεμνώω, we find μέμνοιο, a genuine form, because contrary to analogy. Compare κρεμοίμην, κρέμοισθε, from κρέμαμαι · also μέμνεο, μεμνόμενος.

4. The subjunctive of κάθημαι (from the theme ἔΩ) is κάθωμαι, κάθη, κάθηται · καθώμεθα, κάθησθε, κάθωνται, with the accent as far back as possible. The optative, καθοίμην, κάθοιο, κάθοιτο, &c. follows the analogy of verbs in *ω* (τυπτοίμην, -οιο); compare μέμνοιο (§ 59. 3).

§ 60. In a few instances, the *perfect passive infinitive* and *participle* take the accent of the corresponding forms of the present, that is, on the antepenult.

ἀκαχίζω, ἀκάχημαι — ἀκάχησθαι, ἀκαχήμενος or ἀκηχήμενος, like
τιθεσθαι, τιθήμενος and τιθέμενος.

ἀλάομαι, ἀλάλημαι — ἀλάλησθαι, ἀλαλήμενος.

ἀλιτραίνω — ἀλιτήμενος.

ἐλαύνω, ἐλήλαμαι — ἐληλάμενος.

ἜΩ, κάθημαι — ἦμενος, καθήμενος, the infinitive always κα-
θῆσθαι properispomenon.

μιμνήσκω, μέμνημαι — μεμνόμενος with the ending of the
present.

ΣΕΤΩ — ἐσσόμενος.

Observe that the perfect of these verbs has the force of the
present.

§ 61. Not unfrequently the *perfect* and *aorist passive* of
pure verbs insert σ before μαι, θην.

ΑΑΣΩ, ἀάσθην.

ἄγαμαι, ἠγάσθην.

αἰδέομαι, ἠδέσθην.

ἀκούω, ἠκουσμαι, ἠκούσθην.

ἀλέω, ἀλήλεσμαι, ἠλέσθην.

ἄλθομαι, ἀλθεσθῆναι.

ἀμφιέννυμι, ἠμφίεσμαι.

ἀνύω, ἠνυσμαι, ἠνύσθην.

ἀρέσκω, ἠρέσθην.

ἄρύω, ἠρύσθην.

ἄχθομαι, ἠχθέσθην.

βαίνω, βέβασμαι.

βοάω, ἐβώσθην.

βνέω, βέβυσμαι.

γελάω, ἐγελάσθην.

γιννώσκω, ἔγνωσμαι, ἐγνώσθην.

δαίνυμι, ἐδαίσθην.

δαίομαι, δέδασμαι.

δέω, to bind, δέδεσμαι.

δράω, δέδρασμαι, ἐδράσθην.

δύναμαι, ἐδυνάσθην.

εἰρύω, εἴρυσμαι, εἰρύσθην.

ἐλαίνω, ἐλήλασμαι, ἠλάσθην.

ΕΛΤΩ, ἐλύσθην.

ἐννυμι, ἔσμαι, ἐέσθην.

ἐσθίω, ἐδήδεσμαι, ἠδέσθην.

ζέω, ἔζεσμαι, ἐζέσθην.

ζώννυμι, ἔζωσμαι.

θλάω, τέθλασμαι.

θραύω, τέθραυσμαι and τέθραυσμαι, ἐθραύσθην, Plat. Leg.
6, 5; Xen. Ages. 2, 14; Soph. Antig. 476.

ιλάσκομαι, ιλάσθην.

καλέω, ἐκαλέσθην.

κελεύω, κεκέλευσμαι, ἐκελεύσθην, Xen. Cyr. 8, 3, 14; Thuc. 1, 139.

κεράννυμι, κεκέρασμαι, ἐκεράσθην.

κλαίω, ἐκλαύσθην.

κλάω, break, κέκλασμαι, ἐκλάσθην.

κλείω, to shut, κέκλεισμαι, ἐκλείσθην.

κληίω, κεκλήσμαι, ἐκληίσθην.

κναιώ, κένναισμαι, ἐκναισθην, Arist. Nub. 120; Pac. 251; Hippocr.

κνάω, κέκνησμαι, ἐκνήσθην.

κολούω, ἐκολούσθην and ἐκολούθην, Thuc. 7, 66.

κορέννυμι, κεκόρεσμαι, ἐκορέσθην.

κρεμάννυμι, ἐκρεμάσθην.

κρούω, κέκρουμαι or κέκρουσμαι, ἐκρούσθην, Arist. Ach. 459; Xen. Hel. 7, 4, 26; Thuc. 4, 7.

κυλίω, κεκύλισμαι, ἐκυλίσθην.

λεύω, to stone, ἐλεύσθην, Soph. Col. 435.

μάχομαι, μεμάχεσμαι.

μεθύω, μεμέθυσμαι, ἐμεθύσθην.

μιμνήσκω, ἐμνήσθην.

ναίω, νένασμαι, ἐνάσθην.

νέω, to hear, νένησμαι.

νέω, to spin, νένησμαι.

ξέω, ἔξεσμαι.

ξύω, ἔξυσμαι, ἐξύσθην.

οἶομαι, οἶσθην.

ὄμνυμι, ὄμώμοσμαι, ὄμώσθην.

ὄνομαι, ὄνόσθην.

παίω, πέπαισμαι, ἐπαίσθην.

παλαίω, πεπάλαισμαι, ἐπαλαίσθην.

πατέομαι, πεπάσθην.

παύω, ἐπαύσθην.

πειάννυμι, πεπέτασμαι, ἐπειάσθην.

πίμπλημι, πέπλησμαι, ἐπλήσθην.

πίμπρημι, πέπρησμαι, ἐπρήσθην.

πιπίσκω, ἐπίσθην.

πλέω, πέπλευσμαι, ἐπλεύσθην.

πνέω, ἐπνεύσθην.

πρίω, πέπρισμαι, ἐπρίσθην.

ρᾶίω, ἐρῥαίσθην, Aesch. Prom. 189.

ρῶννυμι, ἐρῥώσθην.

σάω, σίσθην, σέσησμαι.

σβέννυμι, ἔσβεσμαι.

σειώ, σέσεισμαι, ἐσεισθην.

σκεδάννυμι, ἐσκεδάσμαι, ἐσκεδάσθην.
 σπάω, ἔσπασμαι, ἐσπάσθην.
 στορέννυμι, ἐστορέσθην.
 τανύω, τειάνυσμαι, ἐτανύσθην.
 τελέω, τετέλεσμαι, ἐτελέσθην.
 τίνω, τίεισμαι, ἐτίσθην.
 ὕω, ὕσμαι, ὕσθην, Xen. Ven. 9, 5; Herod. 3, 10.
 φέρω, (ᾠσθην) οἰσθήσομαι.
 φλάω, πέφλασμαι, ἐφλάσθην.
 φλύω, scorch, πέφλευσμαι, περιπέφλευσμαι.
 φρέω, ἐφρήσθην, in Suidas (voc. ἐκφρησθέντων).
 χαλάω, κεχάλασμαι, ἐχαλάσθην.
 χόω and χώννυμι, κέχωσμαι, ἐχώσθην.
 χράομαι, ἐχρήσθην.
 χράω, κέχρησμαι, ἐχρήσθην.
 χρίω, κέχρημαι and κέχρισμαι, ἐχρίσθην, Herod. 4, 189; Xen.
 Cyr. 7, 5, 22; Æsch. Prom. 675.
 χώννυμι, see χόω.
 ψαύω, ἔψανσμαι, Hippocr.; ἐψαύσθην later.

THIRD FUTURE PASSIVE.

§ 62. The number of verbs, of which the third future passive is used, seems to be small.

It is observed that *liquid verbs* and verbs beginning with a vowel have no third future passive; except φύρω, πεφύροσμαι.

It is hardly necessary to remark, that, with respect to signification, the third future passive is equivalent to the perfect passive participle and the future of εἰμί. Thus, γεγράφομαι is γεγραμμένος ἔσομαι.

βάλλω, βέβλησαι — βεβλήσομαι.
 βιβρώσκω, βέβρωσαι — βεβρώσομαι.
 βλάπτω, βέβλασαι — βεβλάψομαι.
 γράφω, γέγραψαι — γεγράφομαι, Soph. Tyr. 411.
 δαμάω, δέδησαι — δεδηήσομαι.
 δέχομαι, δέδεξαι — δεδέξομαι.
 δέω, δεδεσαι — δεδήσομαι equivalent to δεθήσομαι.
 δηλώω, δεδήλωσαι — δεδηλώσομαι, Hippocr.
 θάπτω, τέθαψαι — τεθάψομαι.
 καλέω, κέκλησαι — κεκλήσομαι.
 κλαίω, κέκλαισαι — κεκλαύσομαι.
 κλείω, κέκλεισαι — κεκλείσομαι.
 κόπτω, κέκοψαι — κεκόψομαι.

κρύπτω, κέκρυψαι — κεκρύψομαι.

κτάομαι, κέκτησθαι — κεκτήσομαι, ἐκτιήσομαι, as the future to κέκτιημαι.

λανθάνω, λέλησθαι — λελήσομαι as middle.

λέγω, λέλεξαι — λελέξομαι, Thuc. 3, 53.

λείπω, λείψαι — λελείψομαι as the future to λέλειμμαί.

λύω, λέλυσαι — λελύσομαι.

μιγνυμι, μέμιξαι — μεμιξομαι.

μιμνήσκω, μέμνησαι — μεμνήσομαι as future to μέμνημαι.

παύω, πέπαυσαι — πεπαύσομαι as middle.

πίμπρημι, πέπρησαι — πεπρήσομαι.

πιπράσκω, πέπρωσαι — πεπρώσομαι equivalent to the rare προθήσομαι.

πλήσσω, πέπληξαι — πεπλήξομαι.

ποιέω, πεποίησαι — πεποιήσομαι equivalent to ποιηθήσομαι.

πράσσω, πέπραξαι — πεπρώσομαι.

ῥΕΩ, εἴρησαι — εἰρήσεται.

σιγάω, σεσίγησαι — σεσιγήσομαι, Plat. Epist. 3, 311, 17.

σκοπέω, ἔσκεψαι — ἐσκεψομαι, as future passive.

τανύω, τετάνυσαι — τετανύσομαι.

τάσσω, τέταξαι — τετάξομαι.

τέμνω, τέτμησαι — τετμήσομαι.

τεύχω, τέτυξαι — τετεύξομαι.

τιμάω, τετίμησαι — τετιμήσομαι, Lysias, 885.

τρέπω, τέτραψαι — τετράψομαι.

φάω, το *shine*, (πέφησαι) — πεφήσομαι as future middle.

ΦΑΩ, το *kill*, πέφασαι — πεφήσομαι.

φιλέω, πεφίλησαι — πεφιλήσομαι.

φύρω, πέφυρσαι — πεφύρσομαι.

χολόω, κεχόλωσαι — κεχολώσομαι as future middle.

χράομαι, κέχρησαι — κεχρήσομαι.

63. In a few instances, the third future occurs also in the *active*. But, with the exception of ἐστήξω and τεθνήξω, it takes the ending of the future middle, after the analogy of active verbs of which the future assumes the ending of the middle (§ 51).

θνήσκω, τέθνηκα — τεθνήξω, τεθνήξομαι.

ἵστημι, ἔστηκα — ἐστήξω, ἐστήξομαι.

κῆδω, κέκηδα — (κεκαδήσω), κεκαδήσομαι. Here the radical vowel was shortened because κεκηδησομαι could not be used in a dactylic verse.

κλάζω, κέκλαγα — (κεκλάξω), κεκλάξομαι.

κράζω, κέκραγα — (κεκράξω), κεκράξομαι.

χαίρω, κεχαρηώς — κεχαρήσω, κεχαρήσομαι.

As the perfect of these verbs has the force of the present, it is evident that the third future is their natural future; just as *μεμνήσομαι* is the natural future of *μémνημαι*.

SECOND AORIST AND SECOND PERFECT.

§ 64. The following list contains nearly all those verbs of which the second aorist and second perfect are used.

Observe that the *radical vowel* of *ἀγείρω*, *ἀλέξω*, *ἐγείρω*, *ΕΛΕΓΘΩ*, *ἔπω*, *ἔχω*, *κέλομαι*, *πέτομαι*, *ΤΕΜΩ*, *ΦΕΝΩ*, is *dropped* in the forms *ἀγρόμενος*, *ἀλαλκον*, *ἦλθον*, *ἔσπον* and *ἐσπόμην*, *ἔσχον* and *ἐσχόμην*, *κεκλόμην* and *ἐκεκλόμην*, *ἐπίτομην*, *τέτμον* and *ἔτειμον*, *πέφρον* and *ἔπειφρον*.

Observe, also, that *metathesis* takes place in *ἤμβροτον* from *ἀμαρτάνω* · *ἔδρακον*, *ἐδράκην*, from *δέρομαι* · *ἔδραπον* from *δρέπω* · *ἔπραθον*, *ἐπραθόμην*, from *πέρθω* · and *τραπέομεν* from *τέρπω*.

ἀγγέλλω, *ἤγγελον* · *ἤγγέλην* · *ἤγγελόμην*.

ἀγείρω, *ἤγερόμην*, part. syncopated *ἀγρόμενος*.

ἄγνυμι, *ἔαγην* rarely *ἄγην* · *ἔαγα*, Ionic *ἔηγα*, as intransitive or passive.

ἄγω, *ἤγαγον* · *ἤγαγόμην*.

αἰρέω (*ΕΛΩ*), *εἶλον* · *εἶλόμην*, *εἰλάμην* (§ 54. 2).

αἶρω, 2 aor. subj. *ἔξαρῃ* (*ἄρῃ*), rather doubtful: *ἤρόμην*.

αἰσθάνομαι, *ἦσθόμην*.

ἀκαχίζω, *ἤκαχον* · *ἤκαχόμην*.

ἀκούω, *ἀκήκοα*.

ἄλδαινώ, *ἤλδανον*.

ἀλείφω, *ἤλίφην*.

ἀλέξω (*ΑΛΕΚΩ*), *ἤλαλκον*, rarely *ἤλκαθον*.

ἄλιτραίνω, *ἤλιτον* · *ἤλιτόμην*.

ἄλλάσσω, *ἤλλάγην*.

ἄλλομαι, *ἤλόμην*.

ἀλύσκω, *ἀλύσκανον*.

ἄλφάνω, *ἤλφον*.

ἀμαρτάνω, *ἤμαρτον*, Epic *ἤμβροτον*.

ἀμπέχω, *ἤμπισχον* · *ἤμπισχόμην*, *ἤμπεσχόμην*.

ἀμπλακίσκω, *ἤμπλακον*, *ἤμβλακον*.

ἀμύνω, *ἤμύναθον* · *ἤμυναθόμην*.

ἀνδάνω, *ἔαδον*, *ἄδον*, Epic *εὔαδον* · *ἔαδα*, Doric *ἔαδα*.

ΑΝΕΘΩ, *ἀνήνοθα* as present.

ἀνοίγω, *ἤνοιγην* · *ἀνέωγα* as present neuter.

ἀνώγω, *ἄνωγα* as present.

- ἀπαφίσκω, ἤπαφον· ἤπαφόμην.
ἀπυχθάνομαι, ἀπυχθόμην.
ἀραρίσκω, ἤραρον· ἤραρόμην· ἄραρα, Ionic ἄρηρα, Epic. part.
ἀραῤῥυῖα, as present neuter.
ἀριστιάω, ἤριστιαα.
ἀρπάζω, ἤρπαγην.
ΑΤΡΩ, see ἐπαυρίσκω, ἐπαυρίσκομαι.
βαίνω, βέβαα.
βάλλω, ἔβαλον· ἐβαλόμην.
βάπτω, ἐβάφην.
ΒΑΡΕΩ, 2 perf. part. βεβαρηώς as passive.
βιβρώσκω, 2 perf. part. βεβρώς.
βλάπτω, ἐβλάβην.
βλασιάνω, ἔβλαστον.
βλώσκω (ΜΟΛΩ), ἔμολον.
βούλομαι, Epic προβέβουλα as present.
ΒΡΑΧΩ, ἔβραχον.
βρέχω, ἐβράχην.
βρίθω, βεβρήθα as present.
ΒΡΟΧΩ, ἐβρόχην.
γεγωνίσκω, γέγωνα as present.
γηθέω, γέγηθα, Doric γέγαθα, as present.
γίγνομαι, ἐγενόμην· γέγονα, Poetic γέγαα.
γλύφω, ἐγλύφην.
γράφω, ἐγράφη, Thuc. 1, 133. The 1 aor. pass. ἐγράφθη
does not occur, at least in good Greek.
δαίω, to burn, ἔδαόμην· δέδηα as present neuter.
δάκνω, ἔδακον (δέκακον).
δαμάω, ἐδάμην.
δαρθάνω, ἔδαρθον, Epic ἔδραθον· ἐδάρθην, ἐδράθην, as ac-
tive.
ΔΑΣΩ, to teach, ἔδαον (δέδαον)· ἐδάην, δεδαα.
δειπνέω, δεδείπναα.
δέρομαι, ἔδρακον· ἐδράκην· δέδορα as present.
δέρω, ἐδάρην.
ΔΙΚΩ, ἔδικον.
διώκω, ἐδιώκαθον.
δουπέω, ἔδουπον· δέδουπα.
δρέπω, ἔδραπον.
δύω, ἐδύην.
ἐγείρω, ἤγρόμην syncopated: ἐγρήγορα as present neuter.
ἐέργω, ἐέργαθον.
ἔθω, εῖωθα, Ionic ἔωθα, as present.
ΕΙΔΩ (ΙΑΩ), εἶδον (ἴδον), εἶδα (§ 54. 2): εἰδόμην, ἰδόμην·
οἶδα as present: 2 pluperf. ἤδειν as imperfect.

εἶκω, *to appear, seem*, εἶκα (εἶκα), Ionic οἶκα, as present :
 2 pluperf. ἐώκειν as imperfect.

εἶκω, *to yield*, εἶκαθον.

εἶλω, ἐάλην, ἄλην.

ΕΙΠΩ, εἶπον, εἶπα (§ 54. 2), Epic εἶειπον, εἶσπον.

εἶργω, εἶργαθον · εἶργαθόμην.

ἔλπω, ἔολπα as present middle : 2 pluperf. ἐώλπειν as imperfect middle.

ἐναίρω, ἦναρον.

ΕΝΕΘΩ, ἐνήνοθα as present.

ἐνέπω or ἐννέπω, ἐνισπον.

ἐνίπτω and ἐνίσσω, *to chide*, ἐνένιπον, ἦνίπαπον, ἐνένιπτον, or ἐνένισπον.

ἐπαυρίσκω, ἐπαυρίσκομαι, ἐπαῦρον · ἐπηυρόμην.

ἔπω, ἔπομαι, ἔσπον · ἔσπόμην.

ΕΠΩ, see ΕΙΠΩ.

ἔργω (εἶργω), ἔργαθον · ἐργαθόμην.

ἔρδω or ἔρδω (ΕΡΓΩ), *to do*, ἔοργα · 2 pluperf. ἐώργειν.

ἐρείκω, ἦρικον commonly intransitive.

ἐρείπω, ἦριπον intransitive : ἦρίπην · ἐρήριπα as neuter.

ΕΡΟΜΑΙ, *to ask*, ἦρόμην.

ἐρυγγάνω, ἦρυγον.

ἐρύκω, ἦρύκακον.

ἔρχομαι (ΕΛΓΩ, ΕΛΘΩ), ἦλυθον, ἦλθον · ἐλήλυθα, Epic εἰλήλουθα, ἐληλουθώς, rarely ἦλυθα.

ἔσθίω and ἔδω (ΦΑΓΩ), ἔφαγον · ἔδηδα.

εὐρίσκω, εὐρον · εὐρόμην, εὐράμην (§ 54. 2).

ἔχω, ἔσχον, ἔσχεθον · ἐσχόμην.

ζεύγνυμι, ἐζύγην.

θάλλω, ἔθαλον · τέθηλα (τεθᾶλυθα), Doric τέθαλα, as present.

θάπτω, ἐτάφην.

ΘΑΦΩ, ἔταφον · τέθηπα as present.

θείνω, ἔθεινον.

θέρομαι, ἐθέρηην.

θιγγάνω, ἔθιγον.

θλίβω, ἐθλίβην, ἐκθλιβῶ, Hippocr. de Loc. in Homin. § 15.

θνήσκω, ἔθανον · τέθναα.

θρούπτω, ἐτρούφην.

θρώσκω, ἔθορον.

ἰκνέομαι, ἰκόμην.

ἴστημι, ἔσταα as present intransitive.

καίλω, ἔκανον.

καίω, ἐκάην.

κάμνω, ἔκαμον (κέκαμον) · ἐκαμόμην · 2 perf. part. κεκμηώς.

ΚΑΦΕΩ, 2 perf. part. κεκαφηώς as present.

- κείρω, ἐκάρην.
 κέλωμαι, κεκλόμην, ἐκεκλόμην.
 κεύθω, ἔκυσθον (κέκυσθον) · κέκευσθα as present.
 κήδω, κέκηδα as present middle.
 κιχάνω, ἔκιχον.
 κίω, ἐκίαθον.
 κλάζω, ἔκλαγον · κέκληγα, κέκλαγγα, as present.
 κλέπτω, ἔκλαπον · ἐκλάπην.
 κλίνω, ἐκλίνην.
 κόπτω, ἐκόπην · κέκοπα.
 κορέννυμι, 2 perf. part. κεκορηώς as middle.
 κοτιέω, 2 perf. part. κεκοτηώς.
 κραζώ, ἔκραγον · κέκραγα as present.
 ΚΡΙΖΩ, ἔκρικον · κέκριγα as present.
 κρύπτω, ἔκρυβον · ἐκρύβην, also (ἐκρύφην) κρυφείς.
 κτείνω, ἔκτανον · ἔκτονα.
 κτυπέω, ἔκτυπον.
 λαγχάνω, ἔλαχον (λέλαχον).
 λαμβάνω, ἔλαβον · ἐλαβόμην (λελαβόμην).
 λάμπω, λέλαμπα, Eurip. Andr. 1025.
 λανθάνω, ἔλαθον (λέλαθον) · ἐλαθόμην (λελαθόμην) · λέληθα
 (Doric λέλαθα as middle).
 λάσκω, ἔλακον · ἐλακόμην (λελακόμην) · λέλακα, Epic λέληκα
 (λελακῦια), as present.
 λέγω, to collect, ἐλέγην.
 λείπω, ἔλιπον · ἐλιπόμην · λείλοιπα.
 λείχω, 2 perf. part. λειλιχμώς.
 λέπω, ἐλάπην, Arist. frag. 211. The 1 aor. pass. is not found.
 λίσσομαι, ἐλιτόμην.
 μαίνω, ἐμάνην · μέμηνα as present middle.
 μακθάνω, ἔμαθον.
 μάρπτω, ἔμαπον (μέμαπον, μέμαρπτον) · μέμαρπα.
 μάσσω (ΜΑΓΩ), ἐμάγην, Plat. Theæt. 118.
 ΜΑΩ and ΜΕΝΩ, μέμαα, μέμονα, as present.
 ΜΕΙΡΩ, ἔμμορον · ἔμμορα as middle.
 μέλω, μέμηλα as present.
 μένω, μέμονα.
 μηκάομαι, ἔμακον · μέμηκα as present.
 μίγνυμι, ἐμίγην.
 μυκάομαι, ἔμυκον · μέμυκα as present.
 νεφέω, ξυννεφέω, ξυννενοφα.
 οἶγω, οἶγην, ἔωγα, see the compound ἀνοίγω.
 ὀλισθαίνω, ὄλισθον.
 ὄλλυμι, ὄλόμην, ὄλλα.
 ὀράω (ΟΠΩ), ὄπωπα.

ὄρνυμι, ὄρορον · ὄρόμην · ὄρωρα as present middle.

ὄρύσσω, ὄρύγην.

ὄσφραϊνομαι, ὄσφρόμην, ὄσφράμην (§ 54. 2).

ὄφειλω, ὄφελον.

ὄφλισκάνω, ὄφλον.

πάλλω, 2 aor. part. πεπαλόν, ἀμπεπαλόν · ἐπάλην.

πάσχω, ἔπαθον · πέπονθα, Epic πέπηθα (πεπᾶθυῖα), rare and Doric πέποσχα.

πέιθω, ἐπιθον (πέπιθον) · ἐπιθόμην (πεπιθόμην) · πέποιθα as present middle.

πέιρω, ἐπάρην.

πέροδομαι, ἐπαρδον · πέπορδα as present.

πέρθω, ἔπραθον · ἐπραθόμην.

πέτομαι, ἐπιτόμην.

πήγνυμι, ἐπάγην · πέπηγα, Doric πέπᾶγα, as present middle.

πίνω, ἔπιον.

πίπτω, ἔπετον, ἔπεσον (§ 54. 1) · 2 perf. part. πεπτηώς, πεπτεώς, πεπτώς.

πλέκω, ἐπλάκην, Eurip. Hip. 1226. The 1 aor. pass. ἐπλέχθην is also used as middle, Odys. 23, 3; Æsch. Eum. 259.

πλήθω, πέπληθα.

πλήσσω, πέπληγον · ἐπλήγην, ἐπλάγην · πεπληγόμην · πέπληγα.

πνίγω, ἐπνίγην.

ΠΟΡΩ, ἔπορον (πεπαρεῖν).

πράσσω, πέπραγα, Ionic πέπρηγα, intransitive.

πιάρνυμαι, ἔπιαρον · ἐπιάρην.

πιήσσω, ἔπιακον · 2 perf. part. πεπιηώς.

πιύρομαι, ἐπιύρην, Hippocr.

πιύσσω (ΠΤΥΓΩ), ἐπιύγην, Hippocr.

πιύω, ἐπιύην.

πυθάνομαι, ἐπυθόμην.

ράπιω (ΡΑΦΩ), ἐρράφην, Eurip. Bac. 243.

ρέω, ἐρρύην.

ρήγνυμι, ἐρράγην · ἔρρωγα as present passive.

ρίγιω, ἔρρίγα as present.

ρίπτω, ἐρρίφην.

σαίρω, σέσηρα as present neuter.

ΣΕΤΩ, 2 aor. pass. sing. ἀπέσσοια (ἔσσοια).

σήπω, ἐσάπην · σέσηπα as passive or middle.

σκάπιω (ΣΚΑΦΩ), ἐσκάφην, Eurip. Hec. 22. The 1 aor. pass. is not found.

ΣΚΕΛΩ, 2 perf. part. ἐσκληώς as middle.

σμήχω, ἐσμήγην doubtful, Lucian. Dial. Mort. 6, 3.

σπείρω, ἐσπάρην.

- στείχω, ἔστιχον.
 στέλλω, ἐστάλην.
 στέργω, ἔστοργα, Herod. 7, 104.
 στερέω, ἐστέρην.
 στρέφω, ἐστράφην.
 στυγέω, ἔστυγον.
 σύρω, ἐσύρην.
 σφάζω or σφάτιω, ἐσφάγην.
 σφάλλω, ἐσφάλην.
 ΤΑΓΩ, 2 aor. part. τεταγών.
 ΤΑΛΑΩ, τ' ἐτ' λαα, τετληώς.
 τάσσω, ἐτάγην.
 τέμνω, ἔτεμον, ἔταμον · ἐτεμόμην, ἐταμόμην. 2 perf. part. τε-
 τμηώς as passive.
 ΤΕΜΩ, τέτμον, ἔτετμον.
 τέρω, ἐτάρην (τραπειόμεν) · ἐταρόμην (τεταρόμην).
 τέρσομαι, ἐτέρσην.
 τήκω, ἐτάκην · τέτηκα as middle.
 ΤΙΕΩ, 2 perf. part. τετιηώς.
 τίκτω, ἔτεκον · ἐτεκόμην · τέτοκα.
 τιτρώσκω, τέτορον.
 τιτύσκομαι, τέτυκον · τετυκόμην.
 τμήγω, ἔμαγον · ἐτμάγην, ἐτμήγην.
 τορέω, ἔτορον.
 τρέπω, ἔτραπον · ἐτράπην · ἐτραπόμην.
 τρέφω, ἔτραφον · ἐτράφην.
 τρέχω (ΔΡΑΜΩ, ΔΡΕΜΩ), ἔδραμον · δέδρομα.
 τρίβω, ἐτρίβην (ἱ), Arist. Pac. 71.
 τρίζω, τέτριγα as present.
 τρώγω, ἔτραγον.
 τυγάνω, ἔτυχον.
 τύπτω, ἔτυπον (τέτυπον) · ἐτύπην.
 τύφω, ἐτύφην.
 φαίνω, ἔφανον · ἐφάνην · ἐφανόμην doubtful: πέφηνα as mid-
 dle.
 φείδομαι, πέφιδόμην.
 ΦΕΝΩ, πέφνον, ἔπεφνον.
 φέρβω, πέφορβα.
 φέρω (ΕΝΕΓΚΩ), ἤνεγκον, ἤνεγκα (§ 54. 2).
 φεύγω, ἔφευγον · πέφευγα, πεφυζότες.
 φθίρω, ἐφθάρην · ἔφθορα.
 φθίνω, ἔφθισον rather doubtful.
 ΦΛΑΖΩ, ἔφλαδον.
 φλέγω, ἐφλέγην, Anthol. 12, 178. The 1 aor. pass. ἐφλέχθην
 is rare.
 φλίβω, ἐφλίβην (ἱ), Hippocr.

φράζω, πέφραδον, ἐπέφραδον.

φράσσω, ἐφράγην.

φρίσσω, πέφρικα.

φρύγω, ἐφρύγην.

φύρω, ἐφύρην.

φύω, ἐφύην · πέφυα as present middle.

χάζω, κέκαδον · κεκαδόμην.

χάινω and χάσκω, ἔχανον · κέχηνα as present.

χαιρώ, ἐχάρην · κεχαρόμην · 2 perf. part. κεχαρηώς as present.

χανδάνω, ἔχαδον · κέχανδα as present.

χέζω, ἔχεσον (§ 54. 1) · κέχοδα.

ΧΛΑΖΩ, κέχλαδα.

ΧΡΑΙΣΜΩ, ἔχραισμον.

ψύγω, ἐψύγην, ἐψύχην, Arist. Nub. 151; Æsch. frag. 95.

The 1 aor. pass. ἐψύχθη is rare.

§ 65. 1. Strictly speaking, the following preterites in *-αθον*, *-εθον*, *-αθόμην*, with respect to form, follow the analogy of the *imperfect*. In the dependent moods, they follow the analogy of the *present*. It is observed, however, that the present indicative of forms in *-άθω* is not used.

ἀλέξω, ἤλκαθον, ἀλκάθειν.

ἀμύνω, ἤμύναθον, ἀμύναθε, ἀμυνάθειν · ἤμυναθόμην, ἀμυναθόμην, ἀμυνάθου.

διώκω, ἐδιώκαθον, διωκάθω, διωκάθειν.

εἰργώ, εἰργαθον.

εἰργώ, εἰργαθον, εἰργάθω, εἰργάθειν · εἰργαθόμην, εἰργάθου.

ἔργω, ἔργαθον · ἐργαθόμην, ἐργάθου.

ἔχω, ἔσχεθον,σχέθω,σχέθοιμι,σχέθε,σχέθειν,σχέθων.

κίω, ἐκίαθον.

Sometimes these forms have the force of the imperfect in the indicative, and that of the present in the dependent moods. E. g. Plat. Gorg. 85, ἐδιώκαθε, for ἐδίωκε. Æsch. Eum. 566, κατειργάθου may be a present imperative. Arist. Nub. 1223, ἀμυνάθετε, present imperative; the passage ἀμυνάθετε μοι τυπτομένῳ πάσῃ τέχνῃ may be compared with παραβοηθεῖθ' ὡς ὑπ' ἀνδρῶν τυπτομαί ξυνωμοτῶν, (Arist. Eq. 257.)

2. With respect to the *accent* of the *infinitive* and *participle* of these forms, tradition places the *acute on the penult*; as ἀμυνάθειν, σχέθειν, σχέθων. Some modern critics, however, most whimsically accent them as if they were real second aorists; as ἀμυναθεῖν, σχεθεῖν, σχεθών. But even if they were real aorists as to form, the traditional accentuation ought to be retained; just as it is retained in πέφρων, οὔσειν, κίων, ἰών, ἑών, ἐχρήν, and many others, although analogy requires πεφρών,

οἰσεῖν, κίων, ἴων, ἔων, ἔχρην, &c. It is not safe to tamper with Greek accentuation.

As to the Homeric *σχεθεῖν*, it no more presupposes *σχεθεῖν*, than the Ionic forms *ἀγεόμενος*, *βαλλεόμενος*, *δυνέουσι*, *εἴχεε*, *ᾠφλεε* do *ἀγῶ*, *βαλλῶ*, *δυνῶ*, *έχῶ*, *ᾠφλῶ*.

§ 66. The second perfect of *δαίω*, *μαίνω*, *σαίρω*, *φαίνω*, and *χαίνω*, is written also *δέδηα*, *μέμηνα*, *σέσηρα*, *πέφρηνα*, and *πέχηνα*, with *iota subscript*. Analogy seems to require the omission of the *iota subscript*, but it cannot be shown that the ancient Greeks did not pronounce it.

§ 67. It will be observed that when the root ends in a consonant, that consonant undergoes no change whatever in the second perfect. This being understood, it will be easy to perceive that the perfect of verbs in *φω* and *χω* may be referred to this head. E. g.

βουχάομαι, *βέβουχα* as present.

γράφω, *γέγραφα*, Thuc. 5, 26.

έχω, perf. part. *συν-οχωκώς* as present.

θράσσω, *τέτρηχα* as present.

λαγγάνω, *λέλογχα*.

ξυννεφέω, *ξυννένοφα*.

πάσχω, *πέποσχα*.

σκάπτω (*ΣΚΑΦΩ*), *έσκαφα*, Isoc. 298.

στρέφω, *έστροφα*.

τεύχω, *τέτευχα*.

τρέφω, *τέτροφα*.

§ 68. 1. The second perfect of a few verbs in *άω* is syncopated, after the analogy of verbs in *μι* (as *ίστημι*), in all the moods except the participle. The second pluperfect of course follows the analogy of its second perfect.

The verbs to which this remark applies are *βαίνω*, *γίγνομαι*, *θνήσκω*, *ίστημι*, *ΜΑΩ*, and *ΤΑΑΑΩ*.

Βαίνω (*ΒΑΩ*).

2 Perf. *Ind.* S. *βέβαια* not used.
D. *βέβατον*.
P. *βέβαμεν*, *βέβατε*, *βεβῶσι*, and regular *βεβῶσι*,
Soph. Trach. 345; Il. 2, 134.

Subj. S. *βεβῶ*, *-ῆς*, *-ῆ*, Plat. Phædr. 72.

D. *βεβῆτον*.

P. *βεβῶμεν*, *-ῆτε*, *-ῶσι*, Plat. Phædr. p. 252
(Steph.).

- Opt.* βεβαίην not found.
Imp. βέβαθι not found.
Inf. βεβάναι (ᾶ), Eurip. Heracl. 610; Epic βεβήμεν, Il. 17, 359.
Part. βεβαώς, -νῖα, -ῶτος, Epic, Il. 5, 199; 24, 81; contracted βεβώς, -ῶσα, -ῶτος, Eurip. Sup. 850; Elec. 453; Soph. Phil. 280.
 2 Plup. S. ἐβεβήμεν not used.
 D. ἐβέβατον, -άτην.
 P. ἐβέβαμεν, -ατε, -ασαν, Il. 2. 720.

Γέγραμαι (ΓΑΩ).

- 2 Perf. *Ind.* S. γέγαα not used.
 P. γεγάατε (for γεγάατε), Hom. Batr. 142; γεγάασι, Il. 4, 41.
Inf. γεγάμεν, Epic, Pind. Olym. 9, 64.
Part. γεγαώς, -νῖα, -ῶτος, Il. 3, 199; contracted γεγώς, -ῶσα, -ῶτος, Soph. Tyr. 1168; Arist. Lys. 641.
 2 Plup. S. ἐγεγάειν not used.
 D. γεγάτην (ᾶ), Odys. 10, 138.

The penult of γεγάατε was perhaps lengthened after the analogy of γεγάασι (γεγα-α-ροι). The supposition that it is protracted from γεγάτε (contracted from γεγάατε) does not seem to be very satisfactory.

Θνήσκω (ΘΝΑΩ).

- 2 Perf. *Ind.* S. τέθναα not used.
 D. τέθνατον, Xen. Anab. 4, 1, 4.
 P. τέθναμεν, -ατε, -ᾶσι, Plat. Gorg. 104; Xen. Anab. 4, 2, 17.
Subj. τεθνώ not found.
Opt. S. τεθναίην, -αίης, -αίη, Il. 18, 98; 6, 164; Xen. Cyr. 4, 2, 3.
 D. τεθναίητον, -αίητην.
 P. τεθναίημεν, -αίητε, -αίησαν.
Imp. S. τέθναθι, -άτω, Il. 22, 365; Dem. 122.
 D. τέθνατον, -άτων.
 P. τέθνατε, -άτωσαν.
Inf. τεθνάσαι (ᾶ), Xen. Mem. 1, 2, 16; also τεθνάσαι (contracted from τεθναίησαι), Æsch. Agam. 539; Theog. 181; Epic

τεθνήμεναι and τεθνάμεν, Il. 24, 225; 15, 497.

Part. τεθνεώς, -ός, -ώτος, Xen. Hel. 6, 4, 15; Herod. 1, 112; also Epic τεθνεϊώς or τεθνηώς, τεθνηυῖα, ῶτος or -ότος, Il. 17, 161; Odys. 10, 494; 11, 84; Doric τεθναώς, -ότος, Pind. Nem. 10, 139.

2 Plup. S. ἐτεθνάειν not used.
D. ἐτέθνατον, -άτην
P. ἐτέθναμεν, -ατε, -ασαν, Xen. Hel. 4, 5, 10.

Ἰστημι (ΣΤΑΩ).

2 Perf. *Ind.* S. ἔσταα not used.
D. ἔστατον, Il. 23, 284.
P. ἔσταμεν, -ατε, -ᾶσι, Thuc. 6, 18; Dem. 99; Xen. Cyr. 6, 2, 17; Ionic 2 plur. ἐστιάτε (for ἐστιάατε), Herod. 5, 49; Epic 2 plur. ἔστητε for ἔστιάτε, Il. 4, 243; 246; Ionic 3 plur. ἐστιάσι (for ἐστιάασι), Herod. 1, 200.

Subj. S. ἐστώ, -ῆς, -ῆ, Eurip. Bac. 319.
D. ἐστήτον
P. ἐστώμεν, -ῆτε, -ῶσι

Opt. S. ἐσταίην, -αίης, -αίη, Odys. 23, 101; 169.
D. ἐσταίητον, -αίήτην
P. ἐσταίημεν, -αίητε, -αίησαν

Imp. S. ἔσταθι, -άτω, Odys. 22, 489.
D. ἔστατον, -άτων, Il. 23, 443.
P. ἔστατε, -άτωσαν, Il. 20, 354.

Inf. ἐσάναι (ᾶ), Eurip. Rhés. 92; Epic ἐσάμεναι and ἐσάμεν, Il. 10, 480; 4, 342.

Part. ἐσταώς, -ότος, Epic, Il. 19, 79; also ἐστηώς, -υῖα, -ώτος, Epic, Hes. Theog. 519; Ionic ἐστεώς, -ῶσα, -ῶτος, Herod. 2, 38; contracted ἐστώς, -ῶσα, -ώς, -ῶτος, Soph. Aj. 87; Tyr. 565.

2 Plup. S. ἐστάειν not used.
D. ἔστατον, -άτην, Plat. Epist. 7, 349.
P. ἔσταμεν, -ατε, -ασαν, Il. 5, 781.

ΜΑΩ.

2 Perf. *Ind.* S. μέμαα not used.
D. μέματον, Il. 8, 413.
P. μέμαμεν, -ατε, μεμάασι, Il. 9, 641; 7, 160; 10, 208.

- Imp.* S. 3 pers. μεμάτω, Il. 4, 304.
Part. μεμαῶς, -ῶια, -ῶτος, Epic, Il. 4, 40; 440; S, 118; also μεμαῶς, -ότος, Il. 2, 818; Hom. Hym. 2, 204.
 2 Plup. S. ἐμεμαῖν not used.
 P. 3 pers. μέμασαν, Il. 2, 863; 7, 3.

ΤΑΛΑΩ (ΤΑΛΩ).

- 2 Perf. *Ind.* S. τέτλαα not used.
 D. τέτλατον
 P. τέτλαμεν, -ατε, -ᾶσι, Odys. 20, 311.
Subj. τετλώ not found.
Opt. S. τετλαίην, -αίης, -αίη, Il. 9, 373.
 D. τετλαίητον, -αίήτην
 P. τετλαίημεν, -αίητε, -αίησαν
Imp. S. τέτλαθι, -άτω, Il. 1, 586; Odys. 16, 275.
 D. τέτλατον, -άτων
 P. τέτλατε, -άτωσαν
Inf. τετλάναι, Epic τετλάμεναι and τετλάμεν, Odys. 13, 307; 6, 190.
Part. τετληῶς, -ῶια, -ῶτος, Epic, Odys. 20, 23; 4, 447.
 2 Plup. S. ἐτετλάειν not used.
 D. ἐτετλάτον, -άτην
 P. ἐτετλαμεν, -ατε, -ασαν, Apol. Rhod. 1, 807.

2. The verbs ἀριστιάω and δειπνέω, in some of the parts of the second perfect, follow the analogy of ἔσταα from ἴστημι.

ἀριστιάω, 2 perf. *ind.* 1 plur. ἤριστάμεν like ἔσταμεν, Arist. frag. 428: *inf.* ἤριστάναι like ἔστάναι, Athen. 10, 20.

δειπνέω (ΔΕΙΠΝΑΩ), 2 perf. *ind.* 1 plur. δεδείπναμεν, Athen. 10, 20: *inf.* δεδειπνάναι, Athen. 10, 20.

3. The second perfect of δῖω, *to fear*, may be syncopated after the analogy of εἶμι, *to go*, in all the moods, except the participle.

- 2 Perf. *Ind.* S. δέδια, -ας, -ε, Epic δείδια
 D. δεδιατον
 P. δεδιάμεν, -ατε, ᾶσι · also 1 plur. δέδιμεν, Epic δείδιμεν, Thuc. 3, 53; Il. 7, 196; 2 plur. δέδιτε, Thuc. 4, 126.
Subj. δεδίω, -ης, -η, regular, Xen. Rep. Ath. 1, 11; Isocr. 73. 96. 401.

- Opt.* S. 1 pers. δεδιείην (like *ἰείην* from *εἶμι*), Plat. Phædr. 66.
- Imp.* S. 2 pers. δέδιθι, Epic δειδιθι, Arist. Vesp. 373; Il. 5, 827.
- P. 2 pers. Epic δειδιτε, Il. 20, 366.
- Inf.* δεδιέναι, Epic δειδίμεν, Odys. 9, 274.
- Part.* δεδιώς, fem. Epic δειδυῖα, Apol. Rhod. 3, 753.
- 2 Plup. P. 1 pers. Epic ἐδειδιμεν, Il. 6, 99; 3 pers. ἐδέδισαν, Epic ἐδειδισαν, Plat. Leg. 3, 6; Il. 5, 521.

§ 69. A few mute and liquid verbs drop the connecting vowel in some of the parts of the second perfect and pluperfect.

ἀνώγω, ἄνωγα — 2 perf. ind. 1 plur. ἄνωγμεν for ἀνώγαμεν · imperat. ἄνωχθι, ἀνώχθω, ἄνωχθε. The forms ἀνώχθω and ἄνωχθε are explained as follows; full forms ἀνωγετω, ἀνωγετε · syncopated ἀνωγ-τω, ἀνωγ-τε · the combinations γτω, γτε naturally suggested the *passive* endings χθω and χθε (λελέχθω, λελέχθε); hence the actual forms ἀνώχθω, ἄνωχθε. Compare ἐργήγορθε, πέποσθε, προφύλαχθε.

ἐγείρω, ἐργήγορα — imperat. 2 plur. ἐργήγορθε · infin. ἐργήγορθαι written also ἐργηγόρθαι. These forms are explained as follows; full form ἐργηγορετε · syncopated ἐργηγορ-τε · the combination ρτε suggested the *passive* ending ρθε (ἔφθαρθε); which again suggested ρθαι · hence the actual forms ἐργήγορθε, ἐργήγορθαι. Further, ἐργήγορθαι, with the accent on the antepenult, follows the analogy of ἀκάχησθαι and ἀλάλησθαι. The other form, ἐργηγόρθαι, with the accent on the penult is more analogical. Compare ἄνωγα and πέπονθα.

εἶκω, εἶοικα — ind. 1 plur. εἶοιμεν Poetic for εἶοίκαμεν · 2 dual εἶκτον Epic for εἶοίκατον · 2 plup. 3 dual εἶκτην Epic for εἶοικετήν.

ἔρχομαι, ἐλήλυθα Epic εἰλήλουθα — 1 plur. εἰλήλουθμεν for εἰηλούθαμεν.

κράζω, κέκραγα — imperat. 2 sing. κέκραχθι · the 2 plur. κεκράγετε is not syncopated, Arist. Vesp. 415.

πάσχω, πέπονθα — 2 plur. πέποσθε Epic for πεπόνθατε. The steps are πεπόνθατε, πέπονθ-τε, πέπονσ-τε, πέποστε · the combination -στε suggested the *passive* termination -σθε (πέπεισθε). Compare ἄνωγα, ἐργήγορα.

πέιθω, πέποιθα — 2 plup. 1 plur. ἐπέπιθμεν Epic for ἐπεποιθήμεν.

§ 70. *οἶδα*, the second perfect of *ΕΙΛΩ*, drops the connecting vowel in the dual and plural of the indicative, and in the imperative. In the subjunctive and optative it follows the analogy of *τιθημι* (*τιθέω*, *τιθείην*), that is, it presupposes *ΕΙΛΕΩ*. The pluperfect of course follows the analogy of the perfect.

- 2 Perf. *Ind.* S. *οἶδα*, *οἶσθα*, *οἶδεν*, Soph. Tyr. 569, 570.
 D. *ἴστον*, Arist. Plut. 100.
 P. *ἴμεν*, Epic and Ionic *ἴδμεν*, Il. 1, 124.
ἴστε, Xen. Anab. 1, 5, 16.
ἴσασι, Arist. Nub. 1186.

The regular forms *οἶδας*, *οἶδαμεν*, *οἶδατε*, *οἶδασι* are not much used by the early authors; they belong chiefly to the later Greek; Odys. 1, 337; Herod. 2, 17; Xen. Œcon. 20, 14.

- Subj.* S. *εἰδῶ*, Epic *εἰδέω*, Soph. Phil. 238; Odys. 16, 236.

εἰδῆς, Il. 1, 185.

εἰδῆ, Il. 8, 406.

D. *εἰδήτων*

P. *εἰδῶμεν*, Epic *εἴδομεν*, Il. 1, 363.

εἰδήτε, *εἰδῶσι*. Xen. Anab. 1, 3, 15.

- Opt.* S. *εἰδείην*, Soph. Elec. 660.

εἰδείης, Odys. 5, 206.

εἰδείη, Xen. Œcon. 18, 4.

D. *εἰδείητον*, *εἰδείήτην*

P. *εἰδείμεν*, *εἰδείητε*

εἰδείησαν or *εἰδείεν*, Herod. 3, 61; Xen. Anab. 4, 1, 23.

- Imp.* S. *ἴσθι*, Xen. Anab. 2, 1, 13.

ἴστω, Bœotic *ἴτιω*, Soph. Antig. 184; Arist. Ach. 911.

D. *ἴστον*, *ἴσιων*, Eurip. Hel. 1684.

P. *ἴστε*, *ἴσιωσαν*.

- Inf.* *εἰδέναι*, Epic *εἰδέμεν*, or *εἰδμεναι*, *εἰδμεν*, Eurip. Hec. 218; Pind. Nem. 7, 36; Il. 13, 273; 11, 719.

- Part.* *εἰδώς*, *εἰδνῖα*, *εἰδός*, -ότος, Soph. Aj. 13. Fem. part. Epic *εἰδνῖα*, Il. 1, 608; 18, 380. 482.

- 2 Plup. S. *ἤδειν* or *ἤδη*, Epic and Ionic *ἤδεα*, Eurip. Troad. 650; Soph. Antig. 18; Herod. 2, 150.

$\eta\delta\epsilon\iota\varsigma$ or $\eta\delta\eta\varsigma$, $\eta\delta\epsilon\iota\sigma\theta\alpha$ or $\eta\delta\eta\sigma\theta\alpha$, Soph. Antig. 447; Trach. 988; Eurip. Cycl. 108; Elec. 926.

$\eta\delta\epsilon\iota$ or $\eta\delta\eta$, $\eta\delta\epsilon\iota\upsilon$ or $\eta\delta\eta\upsilon$, Epic and Ionic $\eta\delta\epsilon\epsilon$ or $\epsilon\acute{\iota}\delta\epsilon\epsilon$, Xen. Cyr. 8, 1, 10; Soph. Tyr. 1525; Eurip. Ion, 1187; Arist. Ach. 35; Il. 18, 404; Herod. 8, 113.

D. $\eta\delta\epsilon\iota\tau\omicron\nu$ or $\eta\delta\epsilon\iota\tau\omicron\nu$, $\eta\delta\epsilon\iota\tau\eta\nu$ or $\eta\delta\epsilon\iota\tau\eta\nu$

P. $\eta\delta\epsilon\iota\mu\epsilon\nu$ or $\eta\delta\epsilon\iota\mu\epsilon\nu$, Eurip. Heracl. 658.

$\eta\delta\epsilon\iota\tau\epsilon$ or $\eta\delta\epsilon\iota\tau\epsilon$, Ionic $\eta\delta\epsilon\iota\alpha\tau\epsilon$, Soph. frag. 317; Herod. 9, 58.

$\eta\delta\epsilon\iota\sigma\alpha\nu$ or $\eta\delta\epsilon\iota\sigma\alpha\nu$, Epic $\eta\delta\epsilon\iota\sigma\alpha\nu$, Æsch. Prom. 451; Eurip. Cycl. 231; Odys. 4, 772.

For $\eta\delta\epsilon\iota\upsilon$, $\eta\delta\epsilon\iota\varsigma$, $\eta\delta\epsilon\iota$, the Epic Poets have $\eta\delta\epsilon\iota\delta\epsilon\iota\nu$, $\eta\delta\epsilon\iota\delta\epsilon\iota\varsigma$ or $\eta\delta\epsilon\iota\delta\eta\varsigma$, $\eta\delta\epsilon\iota\delta\epsilon\iota$ or $\eta\delta\epsilon\iota\delta\eta$, Il. 22, 280; Odys. 9, 206. — For 3 sing. $\eta\delta\epsilon\iota\delta\epsilon\iota$, Herodotus has $\eta\delta\epsilon\iota\delta\epsilon$, with the ending of the aorist ($\epsilon\acute{\iota}\delta\epsilon$), 1, 45; a genuine reading, because contrary to all analogy.

1. The forms $\eta\delta\epsilon\iota\mu\epsilon\nu$, $\eta\delta\epsilon\iota\mu\epsilon\nu$, $\eta\delta\epsilon\iota\mu\epsilon\nu\alpha\iota$, show that $\eta\delta\epsilon\iota\mu\epsilon\nu$, $\eta\delta\epsilon\iota\tau\omicron\nu$, $\eta\delta\epsilon\iota\sigma\tau\epsilon$, $\eta\delta\epsilon\iota\sigma\theta\iota$, $\eta\delta\epsilon\iota\sigma\tau\omega\nu$, and $\eta\delta\epsilon\iota\sigma\tau\omega\sigma\alpha\nu$ come from $\eta\delta\epsilon\iota\omega$ ($\eta\delta\epsilon\iota\mu\epsilon\nu$, $\eta\delta\epsilon\iota\tau\omicron\nu$, $\eta\delta\epsilon\iota\sigma\tau\epsilon$, $\eta\delta\epsilon\iota\sigma\theta\iota$, $\eta\delta\epsilon\iota\sigma\tau\omega\nu$, $\eta\delta\epsilon\iota\sigma\tau\omega\sigma\alpha\nu$). — The forms of the pluperfect $\eta\delta\epsilon\iota\mu\epsilon\nu$, $\eta\delta\epsilon\iota\sigma\tau\epsilon$, $\eta\delta\epsilon\iota\sigma\alpha\nu$ come from $\eta\delta\epsilon\iota\omega$ ($\eta\delta\epsilon\iota\mu\epsilon\nu$, $\eta\delta\epsilon\iota\sigma\tau\epsilon$, $\eta\delta\epsilon\iota\sigma\alpha\nu$); the Epic $\eta\delta\epsilon\iota\sigma\alpha\nu$ comes from $\eta\delta\epsilon\iota\omega$ ($\eta\delta\epsilon\iota\sigma\alpha\nu$).

2. The 3 plur. $\eta\delta\epsilon\iota\sigma\alpha\sigma\iota$ evidently annexes the ending of the perfect ($-\alpha\sigma\iota$) to the root followed by the characteristic of the first aorist ($\eta\delta\epsilon\iota\sigma\alpha\sigma\iota$), like $\epsilon\acute{\iota}\xi\alpha\sigma\iota$ ($\epsilon\iota\chi\sigma\alpha\sigma\iota$) from $\epsilon\acute{\iota}\chi\omega$.

3. The forms $\eta\delta\epsilon\iota\mu\epsilon\nu$, $\eta\delta\epsilon\iota\tau\omicron\nu$, $\eta\delta\epsilon\iota\sigma\tau\epsilon$, $\eta\delta\epsilon\iota\sigma\alpha\sigma\iota$, $\eta\delta\epsilon\iota\sigma\theta\iota$, $\eta\delta\epsilon\iota\sigma\tau\omega\nu$, and $\eta\delta\epsilon\iota\sigma\tau\omega\sigma\alpha\nu$ are often referred to the Doric $\eta\delta\epsilon\iota\omega$. But the omission of the radical vowel α ($\eta\delta\epsilon\iota\mu\epsilon\nu$ for $\eta\delta\epsilon\iota\alpha\mu\epsilon\nu$); the Ionic forms $\eta\delta\epsilon\iota\mu\epsilon\nu$, $\eta\delta\epsilon\iota\mu\epsilon\nu\alpha\iota$; the accent of $\eta\delta\epsilon\iota\sigma\alpha\sigma\iota$ (not $\eta\delta\epsilon\iota\sigma\alpha\sigma\iota$ like $\eta\delta\epsilon\iota\sigma\tau\alpha\sigma\iota$), and the forms $\eta\delta\epsilon\iota\mu\epsilon\nu$, $\eta\delta\epsilon\iota\sigma\tau\epsilon$, $\eta\delta\epsilon\iota\sigma\alpha\nu$ are facts against this hypothesis. It may be said that they are exceptions; but we should remember that the probability of a hypothesis diminishes as the number of exceptions increases.

4. Eustathius (ad Odys. 15, 20) says that $\omicron\acute{\iota}\sigma\theta\alpha\varsigma$ was also used for $\omicron\acute{\iota}\sigma\theta\alpha$. Mæris (p. 283) has “ $\omicron\acute{\iota}\sigma\theta\alpha$ χωρὶς τοῦ ς Ἀττικῶς” implying that the other Greeks said also $\omicron\acute{\iota}\sigma\theta\alpha\varsigma$ with ς . (Compare the curious Homeric pronoun $\tau\omicron\acute{\iota}\sigma\delta\epsilon\sigma\sigma\iota$ for $\tau\omicron\acute{\iota}\sigma\acute{\iota}\delta\epsilon$, Il. 10, 462.)

5. The prefix η of the Epic pluperfect $\eta\delta\epsilon\iota\delta\epsilon\iota\nu$ seems to be the syllabic augment ϵ - lengthened (§ 25); compare $\eta\mu\epsilon\lambda\lambda\omicron\nu$ for $\epsilon\mu\epsilon\lambda\lambda\omicron\nu$ from $\mu\epsilon\lambda\lambda\omega$.

Others suppose that it was formed from ᾗδειν by protraction, like δρώοιμι, ἤβώοιμι, for δρωῖμι, ἤβωῖμι, from δρώω, ἤβάω.

§ 71. In a few instances, the *second aorist middle* of mute and liquid verbs drops the connecting vowel in the Epic language, after the analogy of the pluperfect and perfect passive, or of verbs in μι.

αἰρέω, εἰλόμην — 2 aor. mid. ind. 3 sing. γέντο for ἔλετο, not to be confounded with γέντο for ἐγένετο.

ἄλλομαι, ἠλόμην — 2 sing. ἄλσο, 3 sing. ἄλτο · part. ἄλμενος, ἐπάλμενος.

ἀνδάνω, (ἀδόμην) — part. ἄσμενος as an adjective; compare ἄλμενος, ἄρμενος, δέγμενος, ἴκμενος, ὄρμενος.

ἄραρίσκω, ΑΡΩ — part. ἄρμενος as an adjective.

γίγνομαι, ἐγενόμην — 3 sing. γέντο or ἔγεντο. Not to be confounded with γέντο from αἰρέω.

δέχομαι — 2 aor. mid. 3 sing. ἔδεκτο or δέκτο · imperat. 2 sing. δέξο, 2 plur. δέχθε · infin. δέχθαι · part. δέγμενος.

The *present* and *imperfect* also are in some of their parts syncopated: 3 plur. δέχονται (δεχνται) Ionic form for δέχονται · part. δέγμενος for δεχόμενος. Imperf. ἐδέγμην for ἐδεχόμενῃ, *was expecting*.

ἐλελίζω — imperf. or 2 aor. mid. 3 sing. ἐλέλικτο.

εὔχομαι — 2 aor. 3 sing. εὔκτο.

ἰκνέομαι, ἰκόμην — 2 aor. 3 sing. ἴκτο for ἴκετο · part. ἴκμενος adjectively, with the smooth breathing.

λέγω, *to collect* — 2 aor. 1 sing. ἐλέγμην, 3 sing. λέκτο, not to be confounded with the corresponding forms of ΑΕΧΩ.

λείπω, ἐλειπόμην — imperf. pass. 3 sing. ἐλειπτο as aorist, later Epic, after the analogy of such forms as ἄλτο, δέκτο.

ΑΕΧΩ — 2 aor. 3 sing. ἔλεκτο or λέκτο · imperat. 2 sing. λέξο and λέξεο · infin. λέχθαι, καταλέχθαι. Not to be confounded with λέγω, *to collect*. — For the imperative λέξεο, see ὄρνυμι.

The syncopated participle λέγμενος belongs to the *present*, inasmuch as it denotes continued action. Compare δέγμενος from δέχομαι.

μῖγνυμι — 2 aor. 3 sing. ἔμικτο or μίκτο.

ὄρνυμι, ὠρόμην — 2 aor. 3 sing. ὠροτο · imperat. ὄρσο, or ὄρσεο contracted ὄρσεν · infin. ὄρθαι · part. ὄρμενος.

The form ὄρσεο follows the analogy of βήσεο and δύσεο, from βαίνω, δύω · that is, it implies an indicative ωρσομην.

The same remark applies also to λέξεο from ΑΕΧΩ.

πάλλω — 2 aor. 3 sing. πάλτο, after the analogy of ἄλτο from ἄλλομαι.

πέρω — 2 aor. infin. *πέρωται* as passive.
πήγνυμι — 2 aor. 3 sing. *ἔπηκτο*.

VERBS IN *μι*.

§ 72. Verbs in *μι* (real or imaginary) which have a second aorist active and middle.

ἀλίσκομαι — (*ΑΛΩΜΙ*) *έάλων* or *ήλων*, like *έγνων*, from *γιγνώσκω* · subj. *άλῶ*, like *γνώ*, *Æsch. Sept. 257* : opt. *άλοίην*, like *γνοίην*, *Xen. Cyr. 8, 1, 2* : infin. *άλῶναι*, *Soph. Phil. 1440* : part. *άλούς*, *άλοῦσα*, *άλόν*, *-όντος*, *Xen. Mem. 3, 12, 2*.

ἀμβλίσκω — (*ΑΜΒΛΩΜΙ*) *ήμβλων*, like *έγνων*.

ἀρπάζω — (*ΑΡΠΗΜΙ*) 2 aor. mid. part. *ἀρπάμενος*, like *πτάμενος* from *ίπταμαι*.

βαίνω — *βίβημι*, *έβην* like *έστην* · subj. *βῶ*, like *σιῶ*, *Eurip. Hec. 1057* : opt. *βαιήν*, like *σταιήν*, *Eurip. Taur. 1055* : imperat. *βῆθι*, *βήτω*, like *σθηθι*, *Eurip. Rhés. 1* : infin. *βῆναι*, *Eurip. Sup. 729* : part. *βάς*, *βᾶσα*, *βάν*, *-άντος*, *Eurip. Med. 180*.

βάλλω — (*ΒΛΗΜΙ*) *έβλην*, *ξυνέβλην*, *ξυμβλήτην* · infin. *Epic ξυμβλήμεναι* for *ξυμβλήναι*, *Il. 21, 578* : 2 aor. mid. *έβλήμην*, *έβλητο* or *βλήτο*, *έβληντο* · subj. 3 sing. *Epic βλήεται* (for *βλήται*, *βλέηται*), *ξυμβλήται* or *ξύμβληται*, *Odys. 17, 472* ; *7, 204* : opt. *βλήμην*, or *βλείμην* (like *θειμην*), *ηο* or *εῖο*, *Il. 13, 288* : infin. *βλήσθαι*, *Il. 4, 115* : part. *βλήμενος*, *Il. 4, 211* ; *Odys. 11, 126*.

βιβρώσκω — (*ΒΡΩΜΙ*) *έβρων*, like *έγνων*.

βιόω — (*ΒΙΩΜΙ*) *έβιων*, like *έγνων* · subj. *βιῶ*, like *γνώ*, *Plat. Rep. 9, 5* : opt. *βιῶν*, *ης*, *η*, *ημεν*, *ητε*, *ησαν*, *Arist. Ran. 177* : imperat. (*βιώθι*) *βιώτω*, like *γνώθι*, *Il. 8, 429* : infin. *βιῶναι*, *Xen. Mem. 4, 8, 2* : part. *βιούς* only in the nom. sing. mascul., *Thuc. 2, 53*.

γηράσκω — (*ΓΗΡΗΜΙ*) *έγήραν*, like *έδραν*, *Il. 17, 197* ; *Herod. 6, 72* : infin. *γηράναι*, *Soph. Col. 870* : part. *γηράς*, *γηράντεσσι*, *Hes. Op. 186*.

γιγνώσκω — (*ΓΙΝΩΜΙ*) *έγνων*, *ως*, *ω*, *ωτον*, *ώτην*, *ωμεν*, *ωτε*, *ωσαν* · subj. *γνώ*, *γνῶς*, *γνῶ*, *γνώτον*, *γνώμεν*, *γνώτε*, *γνώσι*, *Soph. Elec. 43* : opt. *γνοίην*, *ης*, *η*, *ητον*, *ήτην*, *ημεν*, *ητε*, *ησαν*, *Xen. Hel. 6, 3, 13* : imperat. *γνώθι*, *ώτω*, *ῶτον*, *ώτων*, *ῶτε*, *ώτωσαν*, *Soph. Col. 1025* : infin. *γνώναι*, *Thuc. 4, 60* : part. *γνούς*, *γνούσα*, *γνόν*, *-όντος*, *Xen. Hel. 4, 1, 34* : 2 aor. mid. opt. *γνοῖτο*, *ξυγγοῖτο*, *Æsch. Sup. 216*, the only instance.

διδράσκω — (*ΔΡΗΜΙ*) *έδραν* Ionic *έδρην*, *ᾤς*, *ᾤ*, *ᾤτον*, *ᾤτην*, *ᾤμεν*, *ᾤτε*, *ᾤσι*, *Xen. Mem. 2, 2*

- 10, 1 : opt. *δραίνην*, like *σταίνην*, Xen. Anab. 2, 5, 7 : infin. *δραῖναι*, Thuc. 4, 46 : part. *δράς*, *δραῖσα*, *δράν*, *-άντος*, Herod. 9, 118.
- δίδωμι* — *ἔδων*, *ως*, *ω*, *στον*, *ότην*, *ομεν*, *οτε*, *οσαν* : subj. *δῶ*, *δῶς*, *δῶ*, *δῶτον*, *δῶμεν*, *δῶτε*, *δῶσι* : opt. *δοίην*, *ης*, *η*, *ητον*, *ήτην*, *ημεν*, *ητε*, *ησαν* : imperat. *δός*, *δότην*, *δότην*, *δότην*, *δότην*, *δότην* : infin. *δοῦναι* : part. *δούς*, *δοῖσα*, *δόν*, *-όντος* : 2 aor. *ἔδομην*, *δῶμαι*, *δοίμην*, *δόσθαι*, *δόμενος*.
- δύνω* — (*ΔΥΜΙ*) *ἔδῦν*, *ῦς*, *ῦ*, *ῦτον*, *ύτην* (*ῦ*), *ῦμεν*, *ῦτε*, *ῦσαν* : subj. *δύω*, *ης*, *η*, *ομεν*, *ητε*, *ωσι*, Il. 7, 186 ; Herod. 4, 13, 2 : opt. *δύην* (*ῦ*), *ης*, *η*, *ημεν*, *ητε*, *ησαν*, Il. 16, 99 ; imperat. *δύθι*, *δύτω*, *δύτον*, *δύτων*, *δύτε*, *δύτωσαν*, Il. 16, 64 : infin. *δύναι*, Eurip. Sup. 469 : part. *δύς*, *δύσα*, *δύν*, *-ύντος*, Plat. Phædo, 142.
- ἔχω* — (*ΣΧΗΜΙ*) 2 aor. imperat. 2 sing. *σχές*, like *θές*, *ές*, *δός*, Soph. Elec. 1013.
- ἔημι* — *ἦν*, *ἦς*, *ἦ*, *εἶτον*, *εἶτην*, *εἶμεν*, *εἶτε*, *εἶσαν*, or without the augment *εἶτον*, *εἶτην*, *εἶμεν*, *εἶτε*, *εἶσαν* : subj. *ῶ*, *ῶς*, *ῶ*, *ῶμεν*, *ῶτε*, *ῶσι* : opt. *εἶην*, *ης*, *η*, *ητον*, *ήτην*, *ημεν*, *ητε*, *ησαν* : imperat. *εἶς*, *εἶτω*, *εἶτον*, *εἶτων*, *εἶτε*, *εἶτωσαν* : part. *εἶς*, *εἶσα*, *εἶν*, *εἶντος* : 2 aor. mid. *εἶμην* or *εἶμην* : subj. *ῶμαι* : opt. *εἶμην* : imperat. (*εἶσο*, *εἶσο*) *οὔ*, Soph. Tyr. 1521 : inf. *εἶσθαι* : part. *εἶμενος*.
- ἔπιταμαι* — (*ΠΙΤΗΜΙ*) *ἔπιτην*, like *ἔστιν* : opt. *πταίνην*, like *σταίνην*, Anthol. 5, 152 : infin. *πιτῆναι*, Anthol. 5, 212 : part. *πτάς*, *πτάσα*, *πτάν*, *-άντος*, Æsch. Sup. 782 : 2 aor. mid. *ἐπτάμην*, *ασο*, *ατο*, *ασθον*, *ασθην*, *άμεθα*, *ασθε*, *αντο* : subj. *πτώμαι*, *ῆ*, *ῆται*, *ῆσθον*, *ώμεθα*, *ῆσθε*, *ώνται*, Il. 15, 170 ; Arist. Lys. 774 : infin. *πτάσθαι*, Eurip. Med. 1 : *πτάμενος*, Arist. Lys. 106.
- ἔστιμι* — *ἔστιν*, *ης*, *η*, *ητον*, *ήτην*, *ημεν*, *ητε*, *ησαν* : subj. *στώ*, *σῆς*, *σῆ*, *σῆτον*, *στώμεν*, *σῆτε*, *σῶσι* : opt. *σταίνην*, *ης*, *η*, *ητον*, *ήτην*, *ημεν*, *ητε*, *ησαν* : imperat. *σῆθι*, *ήτω*, *ῆτον*, *ήτων*, *ῆτε*, *ήτωσαν* : infin. *σῆναι* : part. *στάς*, *στάσα*, *στάν*, *-άντος*.
- κίχέω* — (*ΚΙΧΗΜΙ*) *ἐκίχην*, *ης*, *η*, *ητον*, *ήτην*, *ημεν*, *ητε*, *ησαν* : subj. Epic (*κίχέω*) *κίχέω*, *ης*, *η*, &c. for *κίχῶ*, Il. 1, 26 ; 21, 128 : opt. *κίχίην*, *ης*, *η*, Il. 2, 188 : infin. *κίχῆναι*, Epic *κίχήμεναι*, Odys. 16, 357 ; Il. 15, 274 : part. *κίχίς*, Il. 16, 342 : 2 aor. or pres. mid. *κίχήμενος*, Il. 5, 187.
- κλάω*, *break* — (*ΚΛΗΜΙ*) 2 aor. part. *κλάς*, *ἀποκλάς*, like *στάς*.
- κλύω* — (*ΚΛΥΜΙ*) 2 aor. imperat. *κλύθι* and *κέκλυθι*, *κλύτε* and *κέκλυτε* : 2 aor. mid. part. *κλύμενος* as an adjective.
- κτείνω* — (*ΚΤΗΜΙ*) *ἔκταν*, *ἄς*, *ἄ*, *ἄτον*, *άτην* (*ἄ*), *ἄμεν*, *ἄτε*, *ἄσαν* : subj. *κτώ*, like *στώ*, Odys. 22, 216 : infin. Epic *κτάμεναι* or *κτάμεν*, for *κτάναι*, Il. 5, 301, 675 : part. *κτάς*, like *στάς*, Eurip. Alc. 3 : 2 aor. mid. *ἐκτάμην*, *ἄσο*, *ἄτο*, &c. like *ἐπτά-*

- μην· infin. κιάσθαι, Il. 15, 558: part. κιάμενος, Æsch. Pers. 923.
- κρίζω, — (ΚΤΙΜΙ) 2 aor. mid. part. κίμενος as an adjective.
- λύω — (ΛΤΜΙ) 2 aor. imperat. λῦθι, like κλῦθι from κλύω· 2 aor. mid. Epic, λύμην (ῥ), λύτο, λύντο, Il. 21, 80; 21, 114. 425; 24, 1; 7, 16; 15, 435.
- ὀνίνημι — (ΟΝΗΜΙ) 2 aor. infin. ὀνήναι, like στήναι· 2 aor. mid. ὀνάμην, like ἐπιτάμην· opt. ὀναίμην, αιο, αιτο, like ἰσταίμην, Arist. Thesm. 469: infin. ὄνασθαι, Eurip. Hip. 517: also ὀνήμην or ὀνήμην, like ἐβλήμην· imperat. ὄνησο, Odys. 19, 68: infin. ὀνήσθαι, like βλήσθαι, Hippocr.: part. ὀνήμενος, like βλήμενος, Odys. 2, 33.
- οὔτάω — (ΟΥΤΗΜΙ) 2 aor. 3 sing. οὔτᾱ, like ἔκτᾱ· infin. Epic οὔτάμεναι or οὔτάμεν, like κτάμεναι or κτάμεν, Il. 21, 68; 5, 132: 2 aor. mid. part. οὔτάμενος as passive, Il. 11, 658; Hes. Scut. 363.
- πελάω — (ΠΛΗΜΙ) 2 aor. mid. ἐπλήμην with η throughout; not to be confounded with ἐπλήμην from πίμπλημι.
- πίμπλημι — 2 aor. mid. ἐπλήμην· opt. πλῆμην, ἐμπλήμην, Arist. Ach. 236; Lys. 235: imperat. πλῆσο, ἐμπλῆσο, Arist. Vesp. 603: part. πλῆμενος, ἐμπλήμενος, Arist. Eq. 935.
- πίνω — (ΠΙΜΙ) 2 aor. imperat. πῖθι.
- πλώω — (ΠΛΩΜΙ) ἔπλων, like ἔγνων· part. πλώς, Il. 6, 291.
- ΠΡΙΑΜΑΙ — 2 aor. mid. ἐπριάμην, inflected like ἐπιτάμην from ἴπταμαι· subj. πριάμμαι, like δύνωμαι, Arist. Ach. 812: opt. πριαίμην, like δυναίμην, Arist. Pac. 1223: imperat. πρίασο and πρίω, like ἴστασο, ἴστω, Arist. Ach. 870. 34: infin. πρίασθαι, part. πριάμενος, Xen. Hel. 3, 2, 31. 32.
- πήσσω — (ΠΤΗΜΙ) ἔπτην, like ἔστην.
- σβέννυμι — (ΣΒΗΜΙ) ἔσβην, like ἔστην· infin. σβῆναι, Herod. 4, 5. part. σβείς, like θείς, Hippocr.
- ΣΕΤΩ — (ΣΤΜΙ) 2 aor. mid. ἐσώμην, Il. 16, 585.
- σκελλομαι — (ΣΚΛΗΜΙ) ἔσκλην, like ἔστην· opt. σκλαίην, like σταιίην· infin. σκλήναι, like στήναι, Arist. Vesp. 160.
- συναντιάω — (ΑΝΤΗΜΙ) 2 aor. 3 dual συναντήτην, like ἐστήτην.
- ΤΑΛΑΩ — (ΤΛΗΜΙ) ἔτλην, like ἔστην· subj. τλώ, like σταῶ, Soph. Aj. 1333: opt. τλαίην, like σταιίην, Arist. Nub. 119: imperat. τλήθι, like στήθι, Eurip. Hec. 1251: infin. τλήναι, Eurip. Orest. 1527: part. τλάς, τλάσα, -άντος, Eurip. Herc. 1183. 1250.
- τίθημι — ἔθην, ης, η, ετον, ἔτην, εμεν, ετε, εσαν· subj. θῶ, θῆς, θῆ, θῆτον, θῶμεν, θῆτε, θῶσι· opt. θείην, ης, η, ητον, ἦτην, ημεν, ητε, ησαν· imperat. θές, θέτω, θέτον, θέτων, θέτε, θέτωσαν· infin. θείναι· part. θείς· 2 aor. mid. ἐθέμην, θῶμαι, θείμην, (θέσο) θέο θοῦ, θέσθαι, θέμενος.

φθάνω — (ΦΘΗΜΙ) ἔφθην, like ἔστην · subj. φθῶ, like στῶ, Odys. 16, 383 : opt. φθαίην, like σταιίην : infin. φθῆναι · part. φθάς, like στάς · 2 aor. mid. part. φθάμενος, Il. 5, 119.

φθίω — (ΦΘΙΜΙ) 2 aor. mid. ἐφθίμην · subj. φθίωμαι Epic φθίομαι, φθίεται, Il. 14, 87 ; 20, 173 : opt. φθίμην (ῖ), φθίτο, analogous to δύνην, φύην, Odys. 10, 51 ; 11, 330 : imperat. φθίσθω, Il. 8, 429 : infin. φθίσθαι, Il. 9, 246 ; 13, 667 : part. φθίμενος, Il. 8, 359.

φύω — (ΦΥΜΙ) ἔφῦν, like ἔδῦν · subj. φύω, like δύω, Xen. Hier. 7, 3 : opt. φύην (ῦ), like δύνην, Theoc. 15, 94 : infin. φῦναι, Xen. Œcon. 19, 8 : part. φύς, like δύς, Soph. Col. 1113.

χέω — (ΧΥΜΙ) 2 or. mid. ἐχύμην (ῦ), like ἐλύμην, Odys. 19, 470 ; 10, 415 ; Il. 23, 385 ; 4, 526.

§ 73. The optative *χρείη* of the impersonal *χρή* is analogous to *θειή* from *τίθημι* (*τιθειώ*) ; that is, it presupposes *ΧΡΗΜΙ*, formed from *ΧΡΕΩ*, Ionic for *χράω*.

§ 74. Observe further, that the *second aorist middle optative* retains the radical vowel of the indicative. E. g.

ὀνίημι, ὠνάμην — ὠναίμην, ὄναιο.

τίθημι, ἐθέμην — θείμην, θεῖο.

δίδωμι, ἐδόμην — δοίμην, δοῖο.

In a few instances, however, *αι* is changed into *η*. Thus *βάλλω* has *βλήμην*, and *πίμπλημι* *πλήμην*, for *βλαιμην*, *πλαιμην*. Compare perf. pass. opt. *βεβλήμην*, *κεκλήμην*, *κεκτήμην*, *μεμνήμην*.

As to the form *βλείμην* from *βάλλω*, it follows the analogy of *χρείη* (§ 73), that is, it presupposes *ΒΛΗΜΙ* (*ΒΛΕΩ* not *ΒΛΑΩ*).

§ 75. The original theme of *εἰμί*, *to be*, is *ΕΣΩ*, the root of which is found in *ἐσ-σί*, *ἐσ-τί*, *ἐσ-μέν*, *ἐσ-τόν*, *ἐσ-τέ*, *ἦσ-τον*, *ἦσ-την*, and in the imperative. The form *ΕΩ* (whence *εἰμί*) is a modification of *ΕΣΩ*.

Present.

Ind. S. *εἰμί*, Doric *ἐμμί*, Theoc. 20, 32.

εἶς or *εἶ*, Epic *ἐσσί*, Il. 16, 515 ; 1, 176.

ἐστί, Doric *ἐντί*, Theoc. 1, 17 ; 11, 46.

D. *ἐστόν*.

P. *ἐσμέν*, Epic and Ionic *εἰμέν*, Doric *εἰμές*, Poetic *ἐμέν*, Il. 5, 873 ; Herod. 1, 97 ; Theoc. 2, 5 ; Call. frag. 294.

ἔστέ.

εἶσι, Doric ἐντί, Poetic ἔασσι, Pind. Olym. 9, 158; Il. 2, 125; Theoc. 25, 14.

Subj. S. ὦ, Epic and Ionic ἔω, Epic also εἴω, Il. 1, 119; 23, 47; Herod. 4, 98.

ἦς.

ἦ, Epic ἦσι and ἔησι, Il. 19, 202; Odys. 11, 434.

D. ἦτον.

P. ὦμεν, Doric ὦμες, Theoc. 15, 9.

ἦτε.

ὦσι, Epic and Ionic ἔωσι, Il. 9, 140; Herod. 1, 155.

Opt. S. εἶην.

εἶης, Poetic εἶησθα, Epic ἔοις, Theog. 715; Il. 9, 284.

εἶη, Ionic ἔοι, ἐνέοι, Herod. 7, 6.

D. εἶητον, εἶήτην and εἶτην, Plat. Tim. 11; Parm. 46.

P. εἶημεν, εἶμεν, Eurip. Hip. 349.

εἶητε, εἶτε, Odys. 21, 195.

εἶησαν, εἶέν, Xen. Mem. 1, 4, 19.

Imp. S. ἴσθι, ἔσο, ἔσσο, Odys. 1, 302.

ἔστω, rare ἦτω, Plat. Rep. 2, 4.

D. ἔστον, ἔσιτων, Il. 1, 338.

P. ἔσσετε, Il. 16, 422.

ἔστωσαν, ἔσιτων, ὄριτων, Xen. Cyr. 4, 6, 10; 8, 6, 11; Plat. Leg. 9, 15.

Inf. εἶναι, Epic ἔμεναι and ἔμμεναι, ἔμεν and ἔμμεν, Doric ἦμεν and ἦμες, εἶμεν and εἶμες, Il. 3, 40; 1, 117; 4, 299; Pind. Olym. 5, 38; Theoc. 2, 41; 7, 129; 13, 3; Plat. Locr. 1.

Part. ὄν, οὔσα, ὄν, Epic and Ionic ἐόν, εοῦσα, ἐόν, Il. 2, 27; Herod. 1, 59; Doric fem. εοῖσα and εὔσα, Pind. Pyth. 4, 471; Theocr. 2, 76; also ἔασα or ἔασσα, Plat. Locr. 3; Doric acc. εὔντα for ἐόντα, Theoc. 2, 3.

Imperfect.

S. ἦν, ἦ, ἦμην, Epic ἔην, ἔον, ἔσκον, ἔα, ἦα, Il. 11, 762; 7, 153; 4, 321; Odys. 2, 313.

ἦς, commonly ἦσθα, Epic ἔης, ἔησθα, ἔας, Theoc. 19, 8; Il. 22, 435; Herod. 1, 187.

ἦ, ἦν, Epic ἦην, ἦε(ν), ἔην, ἔσκε, Doric ἦς, Odys. 19, 283; Il. 3, 41; 2, 642; 5, 536; Theoc. 2, 90, 92.

D. ἦτον and ἦστον, ἦτην and ἦστην, Plat. Euthyd. 55; Xen. Anab. 2, 6, 30.

P. ἦμεν, Doric ἦμες, Theoc. 14, 29.

$\tilde{\eta}\tau\epsilon$, $\tilde{\eta}\sigma\tau\epsilon$, Ionic $\xi\alpha\tau\epsilon$, Herod. 4, 119; 5, 92.

$\tilde{\eta}\sigma\alpha\nu$, Epic and Ionic $\xi\sigma\alpha\nu$ ($\sigma\sigma$), $\xi\sigma\kappa\omicron\nu$, Ionic also $\xi\alpha\sigma\alpha\nu$, Il. 1, 267; Pind. Olym. 9, 79; Herod. 1, 196; 9, 31.

1. The 2 pers. sing. $\epsilon\tilde{\iota}$ follows the analogy of the middle voice; that is, it is formed from $E\Omega$ after the analogy of $\phi\iota\lambda\acute{\epsilon}\epsilon\iota$, $\phi\iota\lambda\acute{\epsilon}\tilde{\iota}$, from $\phi\iota\lambda\acute{\epsilon}\omega$, $\phi\iota\lambda\acute{\epsilon}\omicron\mu\alpha\iota$.

2. The Doric 3 pers. $\acute{\epsilon}\nu\tau\iota$ is formed by annexing the ending $\nu\tau\iota$ to the root $\acute{\epsilon}$ -. The singular must not be confounded with the plural.

3. The 3 plur. $\xi\alpha\sigma\iota$ is formed from $E\Omega$ (HMI) after the analogy of $\tau\iota\theta\acute{\epsilon}\alpha\sigma\iota$, $\delta\iota\delta\acute{o}\alpha\sigma\iota$, from $\tau\iota\theta\eta\mu\iota$, $\delta\acute{\iota}\delta\omega\mu\iota$.

4. The subjunctive and optative follow the analogy of the corresponding moods of $\tau\iota\theta\eta\mu\iota$. As to the forms $\xi\omicron\iota\varsigma$, $\xi\omicron\iota$, they come directly from $E\Omega$, like $\phi\iota\lambda\acute{\epsilon}\omicron\iota\varsigma$, $\phi\iota\lambda\acute{\epsilon}\omicron\iota$, from $\phi\iota\lambda\acute{\epsilon}\omega$.

5. In the imperative $\xi\sigma\theta\iota$ the radical vowel becomes ι . This form must not be confounded with $\xi\sigma\theta\iota$ from $\omicron\acute{\iota}\delta\alpha$.—The 2 sing. $\xi\sigma\omicron$ or $\xi\sigma\sigma\omicron$, takes the ending $\sigma\omicron$ of the passive, like $\tau\iota\theta\epsilon\sigma\omicron$ from $\tau\iota\theta\eta\mu\iota$, $\tau\acute{\iota}\theta\epsilon\mu\alpha\iota$.

6. The 3 plur. $\omicron\nu\tau\omicron\nu$ of the imperative must not be confounded with the genitive plural of the participle $\acute{\omega}\nu$. Compare such forms as $\acute{\iota}\omicron\nu\tau\omicron\nu$ for $\acute{\iota}\acute{\epsilon}\tau\omega\sigma\alpha\nu$, $\delta\iota\delta\acute{o}\nu\tau\omicron\nu$ for $\delta\iota\delta\acute{o}\tau\omega\sigma\alpha\nu$.

7. According to Eustathius (ad Odys. 15, 435), the participle was once formed after the analogy of $\tau\iota\theta\eta\mu\iota$, thus, $\epsilon\acute{\iota}\varsigma$, $\xi\acute{\nu}\tau\omicron\varsigma$, like $\tau\iota\theta\epsilon\acute{\iota}\varsigma$, $\tau\iota\theta\acute{\epsilon}\nu\tau\omicron\varsigma$.

8. In the *imperfect*, the 1 sing. $\tilde{\eta}\nu$ comes from the root $\acute{\epsilon}$ -, like $\acute{\epsilon}\tau\iota\theta\text{-}\tilde{\eta}\nu$ from $\tau\iota\theta\eta\mu\iota$. The 1 sing. $\tilde{\eta}$ is contracted from $\xi\alpha$. But 3 sing. $\tilde{\eta}\nu$ is contracted from $\tilde{\eta}\acute{\epsilon}\nu$, theme $E\Omega$.

9. The Epic forms $\xi\eta\nu$, $\tilde{\eta}\eta\nu$, $\xi\eta\varsigma$, seem to be formed from $\tilde{\eta}\nu$, $\tilde{\eta}\varsigma$, by prolongation.

10. The forms $\xi\alpha$, $\tilde{\eta}\alpha$, $\xi\alpha\varsigma$, $\xi\alpha\tau\epsilon$, $\xi\alpha\sigma\alpha\nu$, take the endings of the first aorist active; $\xi\omicron\nu$ comes directly from $E\Omega$, like $\acute{\epsilon}\phi\acute{\iota}\lambda\epsilon\omicron\nu$ from $\phi\iota\lambda\acute{\epsilon}\omega$. Compare $\acute{\epsilon}\tau\iota\theta\epsilon\alpha$, and $\tilde{\eta}\alpha$, $\tilde{\eta}\alpha$, from $\tau\iota\theta\eta\mu\iota$ and $\acute{\epsilon}\tilde{\iota}\mu\iota$.

11. The forms $\xi\sigma\kappa\omicron\nu$, $\xi\sigma\kappa\epsilon$, are iterative; the endings $\sigma\kappa\omicron\nu$, $\sigma\kappa\epsilon\varsigma$, are annexed to the root $\acute{\epsilon}$ -.

12. As to $\tilde{\eta}\mu\eta\nu$, it takes the ending $\mu\eta\nu$ of the middle voice. It is supposed to belong to the later Greek, as N. T. Acts 10, 30. See also Etymol. Magn. under $\tilde{\eta}\mu\eta\nu$.

13. The 3 sing. ἦν of the imperfect, in certain passages, by a peculiarity of Syntax (Gram. § 157. N. 1), agrees with a plural nominative, and sometimes with more than one nominative; a fact which has induced some to suppose that it stands for the plural ἦσαν, after the analogy, for example, of ἐκόσμηθεν for ἐκόσμηθησαν, and that without the augment it would be ἔν. See Hes. Theog. 321; 825; Soph. Trach. 520. 521; Xen. Anab. 1, 5, 7.

14. According to the old grammarians, εἶατο (Odys. 20, 106) stands for ἦντο from ἦμην; according to Buttman and others, the old reading was εἶατο for εἶντο, from εἶλω, ἦμαι, to place. For our part, we cannot tell what the old reading was.

15. For εἶμι, some ancient inscriptions have *EMI*. (Rose's Inscript. Græc. tab. 1, 2.) The vowel ε, however, may represent the diphthong ει. — One of the Orchomenian inscriptions has *ιωνθι*, for subj. 3 plur. ἔωντι, that is, ὄσι. Compare *αποδοσανθι* from ἀποδίδωμι, in the same inscription. (Rose's Inscript. Græc. tab. 39, l. 46.)

§ 76. The theme of εἶμι, to go, is *ΙΩ*, which lengthened becomes *ΕΙΩ* (like λείπω from *ΛΙΠΩ*), whence εἶμι, ἦειν.

Present.

- Ind.* S. εἶμι.
εἶς, εἷ, Epic εἶσθα, Odys. 19, 69.
εἶσι, Hom. Hym. 1, 182.
- D. ἔτον.
- P. ἔμεν, ἔτε, ἔασι rarely εἶσι, Hes. Scut. 113.
- Subj.* S. ἴω, rarely εἴω.
ἴης, Epic ἴησθα, Il. 10, 67.
ἴη, Epic ἴησι, Il. 9, 701.
- D. ἴητον.
- P. ἴωμεν, Epic ἴομεν, Il. 2, 440.
ἴητε, ἴωσι.
- Opt.* S. ἴοιμι or ἴοίην, Xen. Conv. 4, 16; once ἰείην, Il. 19, 209.
ἴοις or ἴοίης.
ἴοι or ἴοίη, rarely εἴη, Ods. 14, 496.
- D. ἴοιτον, ἴοίτην.
- P. ἴοιμεν, ἴοιτε, ἴοισαν.
- Imp.* S. ἴθι, in composition also εἶ, Arist. Nub. 633.
ἴτω.
- D. ἴτον, ἴτων.

- P. ἴτε, ἴτωσαν or ἴοντων, also ἴτων, Xen. Anab. 1, 4, 8 ;
Æsch. Eum. 42 (?).
- Inf. ἴναι, Epic ἴμεναι, ἴμεν, Il. 20, 32 ; 1, 170 ; rarely
ἴναι (ἐξίναί), Athen. 13, 43.
- Part. ἴών, ἰοῦσα, ἴόν, -όντος, with the accent on the last
syllable, like ἐών, κιών, from εἶμι, κίω.

Imperfect.

- S. ἦειν, ἦια, ἦα, Odys. 4, 427 ; Plat. Apol. 6.
ἦεις, ἦεισθα, Plat. Euthyph. 4.
ἦει, ἦειν usually before a vowel, Arist. Plut. 696 ;
Epic also ἦτε, ἦε, ἴε, Il. 1, 47 ; 2, 872 ; Odys. 7,
82 ; 18, 253. 257.
- D. ἦειτον, ἦειτην, commonly ἦτον, ἦτην, Plat. Euthyd. 54 ;
Epic also ἴτην, Il. 1, 347 ; Hes. Op. 197 (written
also ἴτον).
- P. ἦειμεν or ἦμεν, Arist. Plut. 659 ; Epic also ἦομεν,
Odys. 10, 251. 570.
ἦειτε or ἦτε, Eurip. Cycl. 40.
ἦεσαν, Xen. Cyr. 4, 5, 55 ; Epic and Ionic ἦισαν,
ἦισαν, Il. 10, 197 ; Odys. 19, 436 ; Herod. 2, 163 ;
Epic also ἦιον and ἴσαν, Odys. 23, 370 ; Il. 1, 414.

1. The indic. 3 plur. ἴῶσι follows the analogy of τιθέῶσι, that is, it changes the *ν* of the termination *νσι* into *ᾶ* : its regular form would be *ι-νσι*, *ἴ-σι*, like *τιθενσι*, *τιθεῖσι*. Its accent shows that it does not come from the imaginary *IHMI*. As to the 3 plur. *εἴσι*, it comes directly from *εἶμι*.

2. The opt. 1 sing. *ἴειην*, and the infin. *ἴέναι*, follow the analogy of *τιθείην*, *τιθέναι*, that is, they presuppose *IHMI*.

The opt. 3 sing. *εἴη* (if it really belongs to *εἶμι*) comes from the root *εἰ-*. The *ι* of the ending *-ιην* is dropped, after the analogy of *φθίμην* for *φθιμην*, *δύην* for *δυιην*, &c.

3. The imperfect *ἦειν* is inflected like a regular *second pluperfect* from *EIO*. — According to Buttmann, *ἦειν* was protracted from *εἶν*, the regular imperfect of *εἶμι*, after the analogy of *ἦείδειν* from *ἦδείν* (also of *δρῶοιμι*, *ἦβῶοιμι*, from *δρῶμι*, *ἦβῶμι*). The orthography *ἦειν* with *ι* subscript was, according to the same grammarian, introduced only by the grammarians on account of the erroneous derivation from *ἦια*. One would suppose that the Greek language was invented by the Alexandrian Grammarians.

4. The forms *ἦια*, *ἦτε*, *ἦιον*, *ἦισαν* come from *IΩ* (*IMI*), by

prefixing η , which prefix seems to be nothing more than the syllabic augment lengthened (like that of $\eta\mu\epsilon\lambda\lambda\omicron\nu$, $\eta\beta\omicron\nu\lambda\omicron\mu\eta\nu$). — By dropping this augment, $\eta\iota\epsilon$, $\eta\iota\sigma\alpha\nu$ become $\iota\epsilon$, $\iota\sigma\alpha\nu$, respectively. — By contracting $\eta\iota\alpha$, $\eta\iota\epsilon$, $\eta\iota\sigma\alpha\nu$, we obtain $\eta\iota\alpha$, $\eta\iota\epsilon$, $\eta\iota\sigma\alpha\nu$.

Others suppose that $\eta\iota\alpha$, $\eta\iota\epsilon$, $\eta\iota\omicron\nu$, $\eta\iota\sigma\alpha\nu$ were formed by resolution from $\eta\iota\alpha$, $\eta\iota\epsilon$, $\eta\iota\omicron\nu$, $\eta\iota\sigma\alpha\nu$, from $E\iota\Omega$, $\epsilon\iota\mu$.

As to $\eta\iota\omicron\nu$, $\eta\iota\tau\eta\nu$, $\eta\iota\mu\epsilon\nu$, $\eta\iota\tau\epsilon$, they evidently follow the analogy of $\eta\iota\alpha$, $\eta\iota\epsilon$, $\eta\iota\sigma\alpha\nu$. — The dual $\iota\tau\eta\nu$ follows the analogy of $\iota\sigma\alpha\nu$.

5. The form $\eta\iota\alpha$, contracted $\eta\iota\alpha$, takes the ending of the first aorist active, after the analogy of $\epsilon\iota\iota\theta\epsilon\alpha$ for $\epsilon\iota\iota\theta\epsilon\omicron\nu$ from $\tau\iota\theta\epsilon\omega$, and $\epsilon\iota\alpha$ or $\eta\iota\alpha$ for $\epsilon\iota\omicron\nu$ or $\eta\iota\omicron\nu$ from $\epsilon\iota\mu$. It cannot be a *second perfect*, because it cannot be shown that the perfect was ever used for the imperfect. But it is a well-known fact, that when the perfect loses its peculiar signification it acquires that of the present; as $\mu\acute{\epsilon}\mu\eta\mu\alpha\iota$, $\kappa\acute{\epsilon}\kappa\rho\alpha\gamma\alpha$, $\omicron\iota\delta\alpha$ in which case, its pluperfect has the force of the imperfect; as $\epsilon\mu\epsilon\mu\eta\mu\eta\nu$, $\acute{\epsilon}\kappa\epsilon\kappa\rho\acute{\alpha}\gamma\epsilon\iota\nu$, $\eta\delta\epsilon\iota\nu$.

6. The *Etymologicum Magnum* (voc. $\acute{\alpha}\pi\eta\mu\epsilon\nu$) has subj. 1 sing. $\epsilon\iota\omega$ for $\iota\omega$, formed from $E\iota\Omega$.

6. The infinitive $\pi\rho\omicron\sigma\epsilon\iota\nu\alpha\iota$, at Hes. Op. 351, according to some, belongs to $\epsilon\iota\mu$, *to be*. But "si," says Goettling, " $\pi\rho\omicron\sigma\epsilon\iota\nu\alpha\iota$ ab $\epsilon\iota\mu$, non ab $\epsilon\iota\mu$ derivaris, perditur omnis in hoc antiquo proverbio membrorum æqualitas, quæ ut $\phi\iota\lambda\acute{\epsilon}\omicron\nu\tau\alpha$ $\phi\iota\lambda\acute{\epsilon}\iota\nu$, $\delta\acute{\omicron}\mu\epsilon\nu$ $\omicron\varsigma$ $\kappa\epsilon$ $\delta\omega$, etc. requirit, ita etiam hic $\epsilon\iota\mu$ verbum flagitat, non $\epsilon\iota\mu$ Sequendus igitur Apollonius erat Lexico Homericò: $\epsilon\iota\iota\nu\alpha\iota$ \cdot $\acute{\omicron}$ $\text{Ἡσίοδος ἀντὶ τοῦ ἰέναι καὶ τῷ προσιόντι προσειναί.}$ "

of the year 1714, and the beginning of the reign of George I. The first thing that was done was to settle the crown on the Hanoverian line, and to secure the succession to the British throne.

The next thing was to settle the crown on the Hanoverian line, and to secure the succession to the British throne.

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CATALOGUE OF VERBS.

THE HISTORY OF THE

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1. Forms in ῆσω, ῆσα, ῆκα, ῆμαι, and ῆθην, from barytone verbs in ω, presuppose a present in έω. Thus ἀλεξήσω, διδάσκησω, μελλήσω, from ἀλέξω, διδάσκω, μείλλω, imply ΑΛΕΞΕΩ, ΔΙΔΑΣΚΕΩ, ΜΕΛΛΕΩ. Imaginary themes of this description are not given in this catalogue, simply because they can be formed or imagined without the least difficulty.

2. *Obsolete* or *imaginary* presents are printed in capitals. The reason of this practice is thus given by Buttmann; "in order that the eye may not become accustomed by means of the common letters to a multitude of unused and merely imaginary forms, and thus rendered less capable of detecting barbarisms at first sight."

A.

ΑΑΩ, to injure, lead into error, ruin, Epic, aor. ἄασα contracted ἄσα, Il. 8, 237; Odys. 21, 296; 10, 68; 11, 61: aor. pass. ἀάσθην, Odys. 4, 503; Hom. Hym. 4, 246. — Mid. 3 sing. ἀᾶται (contracted from ἀάεται), as active, Il. 19, 91: aor. ἀασάμην contracted ἀσάμην, Il. 9, 537; 19, 95; the contracted form ἀσάμην is active in signification. — See also ἀτόμαι.

The quantity of the two first syllables (ἄα) is variable in the aorist. — The verbal adjective ἄαιος (ἄᾶ), with the accent on the antepenult, has an active signification, *hurtful, injurious*, Apol. 1, 459. It is not found in the early Epic Poets. — From ἄαιος comes ααιη contracted ἄτη, in Pindar ἀνάτη, *injury, ruin, destruction, misfortune*. — With ἄ- privative, ἄαιος becomes ἀάαιος (ἄαᾶ, or ἄᾶᾶ), with a passive signification, *not to be slighted, inviolable*, Il. 14, 271; Odys. 21, 91.

The original theme was *ΑΦΑΩ*, hence the adjective *ἀάβακτοι*, and the substantive *ἀνάτα* (*αφατα*).

ΑΒΡΟΤΑΖΩ (*ἀμαρτάνω*), *to miss, stray from*, occurring only in the aor. subj. 1 plur. *ἀβροτάξομεν*, Epic for *ἀβροτάξωμεν*, Il. 10, 65.

It is formed from the Epic 2 aor. *ἤμβροτον*, from *ἀμαρτάνω*, by rejecting the augment and dropping *μ*. For the omission of *μ*, compare *ἀπλακῶν* for *ἀμπλακῶν* from *ἀμπλακίσκω*.

ἀγάζομαι (*ἀγαμαι*), *to revere, worship*, Pind. Nem. 11, 7.

ἀγαίομαι (*ἀγάομαι*), *to be indignant at, envy*, Epic and Ionic, Odys. 20, 16; Herod. 8, 69.

ἄγαμαι (*ἀγάομαι*), *to admire, be struck with admiration*, inflected like *ἴσταμαι* in the present and imperfect: fut. *ἀγάσομαι* · aor. *ἠγάσθην* the usual Attic aorist, Xen. Anab. 1, 1, 9; Pind. Pyth. 4, 424: aor. mid. *ἠγασάμην*, Odys. 18, 70.

ἀγάομαι, *to admire; also to envy, be jealous of*, Hes. Theog. 619: fut. *ἀγάσομαι* (σσ), Odys. 4, 181.

ἀγάασθε, pres. 2 plur. protracted, for *ἀγᾶσθε* (*ἀγάεσθε*), Epic, Odys. 5, 119. — *ἠγάασθε*, imperf. protracted, for *ἠγᾶσθε* (*ἠγάεσθε*), Epic, Odys. 5, 122.

ἀγγέλλω (*ΑΓΓΕΛΩ*), *to announce*, fut. *ἀγγελέω*, *ἀγγελῶ*, Il. 9, 617; Soph. Col. 1429: aor. *ἠγγειλα*, Eurip. Med. 1111: perf. *ἠγγελκα*, Dem. 343: perf. pass. *ἠγγελμαι*, Æsch. Choëph. 774, aor. pass. *ἠγγέλθην*, Eurip. Hec. 591: 2 aor. *ἠγγελον*, Herod. 4, 153: 2 aor. pass. *ἠγγέλην*, Eurip. Taur. 932. — Mid. *ἀγγέλλομαι*, *to announce as from one's self*, Soph. Aj. 1376: aor. *ἠγγειλάμην*, Plat. Gorg. 32: 2 aor. *ἠγγελόμην*, Xen. Anab. 5, 6, 26.

Many critics suppose that the forms *ἠγγελον*, *ἠγγελόμην* were never used by the Attic writers.

ἀγείρω (*ΑΓΕΡΩ*), *to collect, bring together, as-*

semble, aor. ἤγειρα, Xen. Anab. 3, 2, 13: aor. pass. ἠγέρθη, Il. 1, 57. — Mid. ἀγείρομαι, reflexive, pluperf. 3 plur. Epic ἀγηγέρατο, Il. 4, 211: aor. ἠγειράμην, Odys. 14, 248: 2 aor. ἠγερόμην, Il. 2, 94.

ἀγρούμενος, 2 aor. mid. part. syncopated for ἀγερούμενος, Il. 7, 134. — Apol. 3, 894, ἀγέρονται, pres. 3 plur. for ἀγείρονται. Brunck changes it into ἀγέροντο.

ἀγινέω (ἄγω), Epic and Ionic, *to bring*, Odys. 2, 192; Herod. 3, 89: imperf. ἠγίνεον, Il. 18, 493: fut. ἀγινήσω, Hom. Hym. 1, 57. — Mid. ἀγινέομαι, Herod. 7, 33.

ἀγίνεσκον, imperf. iterative, Odys. 17, 294.

ἀγνοέω (ἄνοος), *not to know, to be ignorant of*, regular: fut. ἀγνοήσω, Isoc. 285; also ἀγνοήσομαι.

According to Thomas Magister, the fut. mid. ἀγνοήσομαι is preferable to ἀγνοήσω. This assertion, however, does not seem to be supported by classical authority.

ἀγνώσασκε, aor. iterative, for ἀγνοήσασκε, Odys. 23, 95.

The adjective ἄνοος is compounded of ἀ- privative and νόος. But νόος is derived from ΓΝΩΩ, the theme of γινώσκω: therefore its original form was ΓΝΟΟΣ: hence the adjective ΑΓΝΟΟΣ, like ἄλογος from ἀ- and λόγος (λέγω); hence the verb ἀγνοέω, like ἀλογέω from ἀλογος. See also νοέω.

ἀγνοιέω, Epic for ἀγνοέω, aor. subj. 3 sing. ἀγνοίησι for ἀγνοιῆ, Odys. 24, 217: ἠγνοίησα, Il. 1, 537.

ἀγνῦμι and ἀγνύω (ΑΓΩ), *to break*, Xen. Econ. 6, 5: fut. ἄξω, Il. 8, 403: aor. ἔαξα, rarely ἦξα, Xen. Anab. 4, 2, 20; Il. 23, 392: 2 perf. ἔαγα, Ionic ἔηγα, as intransitive or passive, *to be broken*, Eurip. Cycl. 684; Herod. 7, 224: aor. pass. ἔαγην, rarely ἄγην, Lysias, 144; Il. 16, 801. — See also κατάγνυμι.

The penult of ἔαγην is *long* in Attic Greek: Arist. Vesp. 1428, κατεάγη may be scanned υ υ - -. In the Epic language it is usually *short*, as Il. 3, 367; unless we contract

εα- in pronunciation. — The penult of ἄγην follows the analogy of ἐάγην, Arist. Ach. 944 ; Il. 16, 801. — Hes. Op. 432. ἔτερον γ' ἄξαις most probably stands for ἔτερον γάξαις (Γαξαις). See the next paragraph.

The original theme was **FAΓΩ**, hence βάγος, γακτός. See also κανάξαις under κατάγνυμι. — We suppose further that **FAΓΩ** is a modification of **FPAIΩ**, the original theme of δῆγνυμι, which see.

ἀγοράομαι (ἀγορά), *to harangue*, Poetic, imperf. ἤγοραόμην, Herod. 6, 11 ; Soph. Trach. 601 : aor. ἀγορησάμην, Il. 1, 73. — In prose, ἀγορεύω, προαγορεύω, regular.

ἀγοράασθε, pres. protracted, for ἀγορᾶσθε (ἀγοράεσθε), Il. 2, 337. — ἤγοράασθε, imperf. protracted, for ἤγορᾶσθε (ἤγοράεσθε), Il. 8, 230 ; 3 plur. ἤγορόωντο, for ἤγορῶντο (ἤγοράοντο), Il. 4, 1. — Pind. Isth. 1, 73, εὖ ἀγορηθεῖς, now edited εὖ ἀγορηθεῖς, from the Doric εὖ ἀγορέω for εὖ ἤγορέω, *to praise*, opposed to κακηγορέω.

ἄγω (**ΑΓΑΓΩ**), *to lead, bring*, fut. ἄξω, Xen. Anab. 2, 3, 6 : aor. ἤξα, Thuc. 2, 97 : perf. ἤχα, rarely ἀγήοχα, Dem. 346. 237 : perf. pass. ἤγμαι, Plat. Leg. 6, 21 : aor. pass. ἤχθην, Xen. Anab. 6, 3, 10 : 2 aor. ἤγαγον the usual Attic aorist, Xen. Cyr. 5, 5, 31. Verbal Adjective ἀκτέος, Xen. Hel. 6, 4, 5. — Mid. ἄγομαι, *to lead for or to one's self, to marry*, fut. ἄξομαι, Soph. Col. 1460 : aor. mid. ἤξάμην not Attic, Herod. 1, 190 : 2 aor. ἤγαγόμην the usual Attic aorist, Arist. Plut. 529.

ἄξετε, aor. imperat. 2 plur. Epic for ἄξατε, Il. 3, 105 ; 24, 778. — αγηγοχα, the original form of the perfect ἀγήοχα, in an ancient inscription, Buttmann's Lexil. 21, 30. — συναγαγοχεια (αγαγοχεια), pluperf. for συναγηγόχεια, συναγηγόχειν, in an ancient inscription, Matth. Gram. under the Anomalous ἄγω. — ἀγεόμενος, pres. pass. part. Ionic for ἀγόμενος, Herod. 3, 14.

It seems that there was a time when ἄγω was pronounced **FAγω**, whence βάγος (ἀγός). Compare Latin *ago, vagor, vagus, veho, vagabundus*, English *wagon, wain, vagabond*.

ἀγωνίζομαι (ἀγών), *to contend*, fut. ἀγωνιοῦμαι,

Xen. Anab. 4, 6, 7; Dem. 516 (passively?): perf. ἡγώνισμαι actively or passively, Eurip. Ion, 939; Sup. 465: aor. pass. ἡγωνίσθην passively, Lysias. Verbal ἀγωνιστέος, Dem. 129.

ἀγωνιδαται, perf. 3 plur. Ionic, used passively, Herod. 9, 26.

ΑΔΕΩ (ΑΔΩ), to be sated, disgusted with, feel disgust or dislike, Epic, aor. opt. ἀδήσειεν, Odys. 1, 134: perf. part. ἀδηκώς, Il. 10, 98. — See also ἄω, to sate.

These forms are commonly written with δδ, ἀδδήσειεν, ἀδδηκώς, because the penult of the derivative ἄδος, *disgust*, *weariness*, is short, while Homer makes the first syllable of the verb everywhere long.

The form ΑΔΩ seems to be connected with the adverb ἄλις, Latin *satis*, *satur*, English *sate*.

ΑΔΩ, to please, see ἀνδάνω.

ἄδω (ἀείδω), to sing, fut. ἄσομαι, Thuc. 2, 54; Doric ἄσῶ, ἀσεῦμαι, Theoc. 1, 145; 3, 38: aor. ἦσα, Arist. Pac. 1296: perf. pass. ἦσμαι, Athen. 15, 1: aor. pass. ἦσθην, Xen. Mem. 2, 6, 11. Verbal ἀστέος, Arist. Nub. 1025.

ἄδεται, pres. pass. 3 sing. impersonal, equivalent to λέγεται, *it is said*, later, Palæph. 28, 1.

ἀείδω, to sing, Poetic, fut. ἀείσομαι, ἀείσω, Pind. Isth. 7, 53; Theoc. 22, 26: aor. ἦεσα, Pind. Olym. 10, 28.

ἀείσεο, aor. mid. imperat. 2 sing. Epic, Hom. Hym. 16, 1; 19, 1; edited also ἀείδεο. — Pind. Nem. 4, 146, Heyne's ἀέλσαιο is now edited ἄεισεν. In some of the Homeric Hymns (as 11, 1), and also in Theocritus (7, 41), the first syllable of ἀείδω is long.

Its original form was αϜειδω· hence the Bœotic forms αυλαϜυδος, κιθαραϜυδος, κωμαϜυδος, ραφαϜυδος, τραγαϜυδος, in one of the Orchomenian inscriptions, for the common αυλωδός (αυλ-αιιδος), κιθαρωδός (κιθαρ-αιιδος), κωμωδός (κωμ-αιιδος), ραψωδός (ραψ-αιιδος), τραγωδός (τραγ-αιιδος). For the commutation of οι and υ, compare Ϝυκία

for *οικια*, in the second Orchomenian inscription (Rose's Inscript. Græc. tab. 41, 40).

ἀείρω (*ΑΕΡΩ*), *to raise, lift up*, Poetic and Ionic, fut. *ἀερω̃*, contracted *ἀρῶ* (*ᾶ*), Æsch. Pers. 795: aor. *ἤειρα*, Soph. Antig. 418: perf. pass. *ἤεσμαι*, Apol. 2, 171: aor. pass. *ἤεσθην*, Herod. 1, 165: aor. mid. *ἤειράμην* transitively, Herod. 7, 156. — See also *αἶρω*.

ᾄωστρο, pluperf. pass. 3 sing. for *ἤεστρο*, Il. 3, 272; 19, 253.

ἀέξω (*ΑΕΓΩ*), Poetic and Ionic for *αὔξω*, *to increase*, Eurip. Hip. 537; Herod. 3, 80: aor. *ἤέξησα*, Anthol. Epigr. 299: aor. pass. *ἀέξήσθην*, Anthol. 9, 631: fut. mid. *ἀέξήσομαι*, Apol. 3, 837. — With pure writers it is found in the present and imperfect only.

The original theme was probably *ΑΦΕΓΩ*, connected with the Latin *vegeo, vigeo, vigor*. This theme modified becomes *ΑΤΓΩ*, hence *αὔξω, αὔξανω*, Latin *augeo*.

ἀέροω (*ΑΕΡΩ*), Æolic for *ἀείρω*, Sapph. 73: aor. *ἤερα*, Panyas. 6, 13.

ἀεριστάζω (*ἀείρω*), imperf. *ἤερισταζον*, Apol. 1, 738.

ΑΕΡΩ, see *ἀείρω, ἀέροω*.

ΑΕΩ, *to sleep*, aor. *ἄεσα* (*ᾶ*), Odys. 3, 151; 15, 40; but *ἄεσα* (*ᾗ*), Odys. 3, 490; contracted *ᾗσα*, Odys. 16, 367.

ἀηθέσσω (*ἀήθης*), *to be unused*, imperf. *ἀήθεσσον*, Il. 10, 493: aor. *ἀήθεσα*, Apol. 1, 1171. It takes no augment.

ἄημι (*ΑΕΩ, ᾗ*), *to blow, breathe*, Epic; 3 plur. *ᾄεισι* for *ἀεῖσι*, Hes. Theog. 875; *ἀήτω, ἀήναι* or *ἀήμεναι, ἀεῖς*, Il. 9, 5; Odys. 3, 183; Il. 23, 214: imperf. *ᾄην*, Odys. 12, 325. — Pass. *ᾄημαι, to be blown upon, exposed to the wind*, Odys. 6, 131; *to be noised abroad, be in circulation*, Pind. Isth. 4, 15: imperf. *ἀήμην*, Hes. Scut. 8. — It retains *η* in inflection.

ἀθρερίζω, *to slight, treat slightly*, Epic, Odys. 8, 212: imperf. ἀθρερίζον, Il. 1, 261: fut. ἀθρερίζω later, Apol. 3, 548: aor. ἀθρερίξα later Apol. 2, 488.

αἰδέομαι, *to respect*, fut. αἰδέσομαι (σσ), Xen. Mem. 3, 5, 15: perf. ἤδεσμαι, Dem. 645: aor. pass. ἠδέσθην Eurip. Hec. 286: aor. mid. ἠδεσάμην, Soph. Aj. 506.

αἰδεῖο, imperat. contracted from αἰδέσο, Epic, Odys. 9, 269. — Odys. 14, 388, αἰδέσσομαι is written also αἰδήσομαι.

αἰδομαι, Poetic for αἰδέομαι, Il. 21, 74; 1, 331; Æsch. Eum. 549: imperf. αἰδόμην, Il. 21, 468.

αἰνέω, *to praise*, fut. αἰνέσω, αἰνέσομαι, Eurip. Orest. 499; Xen. Hel. 3, 2, 6; Epic αἰνήσω, Odys. 16, 380: aor. ἤνεσα, Epic ἤνησα, Eurip. Med. 223; Il. 23, 552: perf. ἤνεκα, Isoc. 276: perf. pass. ἤνημαι, Isoc. 281: aor. pass. ἤνέσθην, Thuc. 225. Verbal αἰνετέος, Plat. Phædr. 25. — In prose commonly ἐπαινέω.

ἐπαινέαι (αἰνέαι), pres. pass. 2 sing. syncopated for ἐπαινέαι, Herod. 3, 34. — ἐπαινιῶ (αἰνιῶ), Laconian for ἐπαινέω, Arist. Lys. 198.

αἰνήμι, another form of αἰνέω, Hes. Op. 681.

αἰνίζομαι, another form of αἰνέω, as active, Il. 13, 374.

αἰνίσσομαι or αἰνίττομαι, *to hint obscurely*, fut. αἰνίζομαι, Eurip. Elec. 946: perf. ἤνιγμαi passively, Arist. Eq. 196: aor. pass. ἠνίχθην passively, Plat. Georg. 109: aor. mid. ἠνιξάμην, Soph. Aj. 1158.

αἰννυμαι, *to take*, Epic, Odys. 14, 44: imperf. αἰνύμην, Odys. 21, 53. Inflected like δείκνυμαι, ἐδεικνύμην.

αἰρέω (ΕΛΩ), *to take*, fut. αἰρήσω, Xen. Hel. 3, 5, 1; also ἐλῶ rare, Arist. Eq. 290: perf. ἤρηκα Ionic ἀραίρηκα, Thuc. 1, 103; Herod. 5, 102:

perf. pass. ἤρημαι Ionic ἀραίρημαι, Soph. Antig. 493; Herod. 4, 66; 7, 83: aor. pass. ἤρέθην, Eurip. Sup. 635: 2 aor. εἶλον, ἔλω, Xen. Hel. 1, 5, 21. Verbal αἰρετέος, as active (δεῖ αἰρεῖν), Xen. Anab. 4, 7, 3; or as middle (δεῖ αἰρεῖσθαι), Isoc. 135. — Mid. αἰρέομαι, *to choose, select, prefer*, fut. αἰρήσομαι, Xen. Anab. 1, 3, 5; also ἐλοῦμαι rare and later, Anthol. 9, 108: perf. ἤρημαι, Xen. Hel. 3, 1, 3: aor. ἤρησάμην rare, Arist. Thesm. 761: 2 aor. εἰλόμην, ἔλωμαι, Æsch. Pers. 7; also εἰλάμην later. — The fut. ἀφαιρήσομαι of the compound ἀφαιρέομαι is used *passively, shall be deprived*, Eurip. Troad. 1278; Herod. 5, 35.

Simonid. frag. 9, εἰλάμην, for which Hermann writes εἰλόμην. — Arist. Eq. 290 περιελῶ, is supposed by some to come from περιελάνω, but compare Arist. Nub. 844. As to ἐξελοῦντες, Herod. 3, 59, it may easily be changed into ἐξελῶντες, from ἐξελαύνω. — γέντο, *he seized*, 2 aor. mid. 3 sing. Epic for ἔλετο, Il. 8, 43. It is formed from the original theme **FEΛΩ**, in the following manner; **Feλετο**, **Feλτο** (like ἄλτο for ἤλετο), **Feντο** (like ἤνθον, βέντιστος, for ἤλθον, βέλτιστος); finally, after the disappearance of **F**, γέντο.

We suppose that **FEΛΩ** became **AEΛΩ** (whence ἀλίσκομαι), after the analogy of τρέπω, τράπω: τρέφω, τράφω. The form **AEΛΩ** was changed into **APΩ** (compare κλίβανος, κρίβανος), hence **AIΠΩ**, αἰρέω. But **FEΛΩ** was **FEΛΩ**, therefore αἰρέω must have been **Fαιρεω**. In fact, the Homeric ἀποαἶρεο (Il. 1, 275) seems to imply **αποFαιρεο**.

αἶρω (**APΩ**, αἰέρω), *to raise, lift up*, fut. ἀρῶ (ᾶ), Soph. Aj. 75: aor. ἤρα, ἄρω (ᾶ), Soph. Aj. 129: perf. ἤρακα, Thuc. 8, 100: perf. pass. ἤρημαι, Thuc. 7, 41: aor. pass. ἤρθην, Thuc. 1, 49. The fut. ἀρῶ (ᾶ), should be referred to αἰέρω, which see. — Mid. αἶρομαι, *to lift up for one's self, gain, win*, fut. ἀροῦμαι (ᾶ), Soph. Col. 460: perf. ἤρημαι, Soph. Elec. 54: aor. ἤράμην, ἄρωμαι (ᾶ), Thuc. 3, 39; Pind. Isth. 5, 87: 2 aor.

ἠρόμην, ἄρωμαι (ᾶ), Il. 23, 592; Æsch. Sept. 316.

Homer uses ἠράμην and ἠρόμην in the indicative; in the other moods, the second aorist only, ἄροίμην, ἄρέσθαι. The Attic poets generally use ἠράμην· sometimes ἠρόμην, but only in the dependent moods, as ἄροίμην (ᾶ). Prose writers use only ἠράμην with its dependent moods.

ἐξάγη (ἄρη), 2 aor. subj. 3 sing. with short α, Athen. 1, 62; edited also ἐξάγη from ἐξάγω, ἄγω.—ἦρα, aor. mid. 2 sing. for ἦρω, Arist. Ach. 913, in the mouth of a Bœotian.

αἰσθάνομαι (ΑΙΣΘΩ), to perceive, fut. αἰσθήσομαι, Xen. Cyr. 7, 1, 9: perf. ἦσθημαι, Eurip. Hip. 1403: aor. ἦσθόμην, Thuc. 1, 72.

αἰσθομαι for αἰσθάνομαι, Plat. Rep. 10, 8; doubtful.

αἰσθω (ἄημι, ᾶω), to breathe, breathe forth, Il. 16, 468; 20, 403.

αἰσσω or αἶττω, to rush impetuously, aor. ἦξα, Il. 4, 78: aor. pass. ἦχθην as active, Il. 3, 368.—Mid. αἰσσομαι as active, Il. 6, 510: aor. ἦξάμην, Il. 22, 195.—See also ἄσσω or ἄττω.

ἄττασπον, aor. iterative, Il. 18, 159.

αἰσχύνω (ΑΙΣΧΥΣ), long υ, to shame, disgrace, abuse, fut. αἰσχυνῶ, Eurip. Hip. 719: aor. ἦσχυνα, Thuc. 4, 92: perf. pass. ἦσχυνμαι, Il. 17, 189: aor. pass. ἦσχύνθην as middle, Xen. Anab. 2, 3, 22. Verbal αἰσχυντέος as middle (δεῖ αἰσχύνεσθαι), Xen. Cy. 4, 2, 40.—Mid. αἰσχύνομαι, to be or feel ashamed, respect, fut. αἰσχυνούμαι, Xen. Mem. 3, 1, 11.

αἰτιδομαι (αἰτία), to blame, find fault with, fut. αἰτιάσομαι (ᾶ), Plat. Gorg. 156: perf. ἠτιάμαι usually passive, Thuc. 3, 61: aor. ἠτιάθην (ᾶ) passively, Xen. Hel. 2, 1, 32: aor. mid. ἠτιάσάμην, Xen. Anab. 7, 8, 23. Verbal αἰτιατέος, Xen. Cyr. 7, 1, 11.

αἰτιάσθαι, infin. protracted for αἰτιάσθαι (αἰτιάεσθαι),

Epic. Il. 10, 120. — ἤτιάσθε; imperf. 2 plur. for ἤτιάσθε (ἤτιάσθε), Il. 16, 202: 3 plur. ἤτιόωντο, for ἤτιῶντο (ἤτιάνοντο), Il. 11, 78.

αἰτιόωνται, pres. 3 plur. protracted for αἰτιῶνται (αἰτιάονται), Epic. Odys. 1, 32: αἰτιόωο, opt. 2 sing. for αἰτιῶο (αἰτιάοιο), Epic. Odys. 20, 135: 3 sing. αἰτιόωτο, for αἰτιῶτο (αἰτιάοιτο), Il. 11, 654.

αἰῶ, to hear, Æsch. Agam. 55: imperf. αἰῶν, Eurip. Med. 148; Pind. Pyth. 3, 47. — See also ἀνδάω.

Il. 15, 252, αἰῶ is supposed to be synonymous with αἰοθῶ, to give up the ghost.

ἀκαχίζω (ΑΧΩ, ΑΚΑΧΩ, ἀχέω), to grieve, afflict, sadden, Epic. Odys. 16, 432: fut. ἀκαχήσω, Hom. Hym. 2, 286: aor. ἀκάχησα, Il. 23, 223: 2 aor. ἤκαχον, Il. 16, 822. — Mid. ἀκαχίζομαι, to sorrow, grieve, be afflicted, Odys. 11, 486: perf. ἀκάχημαι as present, ἀκάχησθαι, ἀκαχήμενος or ἀκηχέμενος, Odys. 19, 95; Il. 19, 335; 5, 24, 364: 2 aor. ἤκαχόμην, ἀκαχοίμην, Odys. 16, 342; 1, 236.

ἀκηχέδαται, perf. 3 plur. for ἀκήχενται, Il. 17, 637. — ἀκαχείατο, pluperf. 3 plur. for ἀκάχηντο, Il. 12, 179.

The root of this verb seems to be an *onomatopy*. Compare the interjection *ah!* Romaic *ἄχ!* denoting *pain, grief*. — From the theme ΑΧΩ comes the noun ἄχος.

ἀκαχμένος, see ΑΚΩ.

ἀκέομαι, to heal, mend, remedy, fut. ἀκέσομαι (σσ), Mus. 199: aor. ἤκεσάμην, Eurip. Hec. 1067: aor. act. part. ἐξακέσας (ἀκέσας), Pythagor. 66.

ἀκέο, imperat. 2 sing. for ἀκέεο, Herod. 3, 40.

ἀκηδέω (ἀκηδής), to neglect, Æsch. Prom. 508: aor. ἀκήδεσα, Il. 14, 427.

ἀκουάζω, for ἀκούω, Hom. Hym. 2, 423. — Mid. ἀκουάζομαι as active, Odys. 9, 7.

ἀκούω (ΑΚΩ), to hear, fut. ἀκούσομαι, Arist. Ach. 302: aor. ἤκουσα, Xen. Mem. 2, 5, 1: perf. ἀκουκα Doric, Plut. Lycurg. § 20: 2 perf. ἀκή-

κοα, Soph. Aj. 480 : 2 pluperf. ἤκηκόμειν, Ionic ἀκηκόμειν, Xen. Hel. 5, 1, 26 ; Herod. 2, 52 : perf. pass. ἤκουσμαι later, Etymolog. Magn. under σινάμωροι · aor. pass. ἤκούσθην, Thuc. 3, 38. Verbal ἀκουστέος, Arist. Ran. 1180. — Mid. ἀκούομαι as active, imperf. ἤκουόμεν, Il. 4, 331 : aor. ἤκουσάμην, Mosch. 3, 126. ἀκροάομαι (ἀκούω), to hear, fut. ἀκροάσομαι (ᾶσ), Plat. Apol. 27 : aor. ἤκροασάμην. Arist. Nub. 1343. Verbal ἀκροατέος, Arist. Av. 1228.

It seems to be a prolongation of ἀκούω (ΑΚΟΩ). For the insertion of ρ, compare δαρδάπτω from δάπτω, ἄγρυνος for ἄϋπνος from ἄ- and ὕπνος.

ΑΚΩ, to sharpen, perf. pass. part. ἀκαχμένος, η, ον, sharpened, pointed, Epic, Il. 10, 135.

Observe that the *κ* of the root is changed into *χ* (not into *γ*) before *μ*. — The nouns αἰχμή, ἀκμή, ἀκή, ἀκική (like ἀγωγή from ἄγω) are derived from this theme. Further, it is connected with the Latin *acuo*, *acus*, *acies*.

ἀλαίνω, another form of ἀλάομαι, Æsch. Agam. 82. ἀλαλάζω (ἀλαλά), to raise a war cry, fut. ἀλαλάξομαι, Eurip. Bac. 593 : aor. ἤλάλαξα, Xen. Anab. 5, 2, 14.

ἀλαλκον, see ἀλέξω.

ἀλαλύκτημαι, see ἀλυκτάζω.

ἀλάομαι, to wander, Poetic, fut. ἀλήσομαι, Hes. Scut. 409 : perf. ἀλάλημαι, as present, ἀλάλησθαι, ἀλαλήμενος, Il. 23, 74 ; Odys. 12, 284 ; 13, 333 : aor. pass. ἀλήθην, Odys. 14, 120.

ἀλγύνω (ἀλγεινός, ΑΛΓΥΣ), to vex, give pain, sadden, fut. ἀλγυνῶ, Soph. Phil. 66 : aor. ἤλγυνα, Soph. Tyr. 446 : aor. pass. ἤλγύνθην, Æsch. Prom. 245 : fut. mid. ἀλγυνούμαι, Soph. Antig. 230.

ἀλδαίνω (ΑΛΔΑΝΩ), to nourish, increase, Poetic, Æsch. Sept. 12 : 2 aor. ἤλδανον, Odys. 18, 70. — See also ἀλδήστω.

Arist. Nub. 292, for ἀλδομέναν, Dindorf edits ἀροδομέναν. It seems to be etymologically connected with the Latin *alo*.

ἀλδήσκω (ἀλδαίνω), *to nourish*; also *to grow*, intransitive; Theoc. 17, 78; Il. 23, 599: aor. ἀλδήσασκον iterative, later Epic, Orph. Lith. 364. — See also ἀλδαίνω.

ἀλεείνω (ἀλέομαι), *to avoid*, Il. 11, 794; 6, 167.

ἀλείφω (ΑΛΙΦΩ), *to anoint*, fut. ἀλείψω, Eurip. Aul. 1486: aor. ἤλειψα, Arist. Eq. 490: perf. ἤλειψα and ἀλήλιφα, Dem. 1243: perf. pass. ἤλειμμαι and ἀλήλιμμαι, Dem. 791; Thuc. 3, 20: aor. pass. ἤλείφθην, Eurip. Taur. 698: 2 aor. pass. ἤλίφην, Plat. Phædr. 88. ἀλειπτέος, ἐξαλειπτέος, Lysias, 202. — Mid. ἀλείφομαι reflexive, *to anoint one's self*, ἀλείψομαι, ἤλειψάμην, Thuc. 4, 68; Arist. Nub. 977.

ἀλέξω (ΑΛΕΚΩ, ΑΛΚΩ, ΑΛΚΑΘΩ), *to help, assist, ward or drive off*, Poetic in the active, fut. ἀλεξήσω, Il. 6, 109: aor. ἤλέξησα, rarely ἤλεξα, Odys. 3, 346; Æsch. Sup. 1052: 2 aor. ἤλαλκον, also ἤλκαθον, ἀλκάθειν, Pind. Olym. 10, 125; Æsch. frag. 417; Soph. frag. 827. — Mid. ἀλέξομαι, *to avert from my self, repel an enemy, defend my self*, fut. ἀλεξήσομαι, Xen. Anab. 7, 7, 3: aor. ἤλεξάμην, Xen. Cyr. 1, 5, 13.

ἀλέκω, pres. for ἀλέξω, later, Anthol. 6, 245.

The themes ΑΛΕΚΩ, ΑΛΚΩ seem to be connected with ἀρήγω and ἀρκέω. For the commutation of λ and ρ, compare κλίβανος, κρίβανος · ΕΛΩ, ἀλίσκομαι, αἰρέω · ΕΛΘΩ, ἔρχομαι · καλύπτω, κρύπτω.

ἀλέομαι (ἀλεύω), *to avoid*, Epic, Il. 5, 34: aor. ἤλεάμην, ἀλεαίμην, ἀλέασθε, ἀλέασθαι, Il. 13, 436; Odys. 20, 368; 4, 774.

ἀλεύω, *to avert, ward off, protect*, Poetic, Æsch. Prom. 368 (?): fut. ἀλεύσω, Soph. frag. 825: aor. ἤλευσα, ἀλευσον, Æsch. Sept. 87; Sup. 528. —

Mid. ἀλεύομαι, *to avoid*, Epic, Odys. 24, 29: aor. ἀλευάμην, Il. 3, 360.

ἀλέω, *to grind*, Arist. Nub. 1358: fut. ἀλέσω, ἀλῶ, doubtful, Arist. Nub. 1299: aor. ἤλεσα (σσ), Odys. 21, 109; Theoph. Char. 4: perf. ἀλήλεκα, Anthol. 11, 251: perf. pass. ἀλήλεσμαι and ἀλήλεμαι, Herod. 7, 23; Thuc. 4, 26.

ἀλήθω (ἀλέω), *to grind*, Anthol. 11, 154.

ἀλῆναι, see εἶλω.

ἀλθομαι, *to become healed*, Epic, imperf. ἀλθόμεν, Il. 5, 417: fut. ἀλθήσομαι passively, Il. 8, 405: aor. pass. ἀλθεσθῆναι, Hippocr.

ἀλιβδύω (ἀλς, δύω), long υ, *to submerge in the sea*, Call. frag. 269.

For δύειν, the Æolians said βδύειν, that is Φ δυειν, Etymol. Magn. voc. ἀλιβδύειν.

ἀλίνδω or ἀλίνδομαι, and ἀλινδέω, ἀλινδέομαι, *to roll*, Nic. Ther. 156; Anthol. 7, 736: aor. ἤλισα, Arist. Nub. 32: perf. ἤλιχα, Arist. Nub. 33.

ἀλίσκομαι (ἘΑΛΩ, ἘΑΛΟΩ, ἘΑΛΩΜΙ), *to be taken, captured*, Thuc. 1, 121: imperf. ἠλισκόμην, Thuc. 7, 23: fut. ἀλώσομαι, Xen. Anab. 1, 4, 7: perf. ἐάλωκα the usual Attic perfect, also ἤλωκα, Thuc. 3, 29; Herod. 1, 83: 2 aor. ἐάλων the usual Attic aorist, also ἤλων, ἀλῶ, ἀλοίην, ἀλῶναι, ἀλούς, Arist. Vesp. 355; Herod. 1, 84.

All these forms have a passive signification. The active is supplied by αἰρέω, *to take*.

ἀλώω, ὄησ, ὄη, 2 aor. subj. Epic for ἀλῶ, ῶς, ῶ, Il. 11, 405; 14, 81; Herod. 4, 127: ἀλώην, 2 aor. opt. not Attic, for ἀλοίην, Odys. 14, 183: ἀλώμεναι, 2 aor. inf. Epic for ἀλῶναι, Il. 21, 495.

The penult of ἐάλων is long in the indicative, but short in the other moods. But ἀλόντε, Il. 5, 487, has a long.

The theme ἘΑΛΩ is evidently a modification of ἘΑΛΩ, αἰρέω, which see. We may therefore assume Φ ΑΑΛΩ as the original theme.

ἀλιτραίνω (ἀλιτρός, ΑΛΙΤΩ), *to sin, err against*, Hes. Op. 239: aor. ἀλίτησα rare, Orph. Arg. 642: 2 aor. ἤλιτον, Il. 9, 375. — Mid. ἀλιτραίνομαι as active, written also ἀλιταίνομαι, Hes. Op. 328: aor. ἤλιτόμην, Odys. 5, 108: perf. part. ἀλιτήμενος as an adjective, *sinning, offending*.

Hes. Scut. 91, ἀλιτήμενος seems to be equivalent to ἀλιτήμων, *wicked*.

ἀλλάθειν, see ἀλέξω.

ἀλλάσσω or ἀλλάττω (ΑΛΛΑΓΩ, ἄλλος), *to change*, fut. ἀλλάξω, Eurip. Bac. 1332: aor. ἤλλαξα, Eurip. Phoen. 1246: perf. ἤλλαχα, Xen. Mem. 3, 13, 6: perf. pass. ἤλλαγμαί, Arist. Pac. 1128: aor. pass. ἤλλάχθην, Eurip. Aul. 798: 2 aor. pass. ἤλλάγην, Arist. Ach. 270. Verbal ἀλλακτίος, Dem. 410. — Mid. ἀλλάσομαι, *to exchange*, ἀλλάξομαι, Eurip. Hel. 1088; aor. ἤλλαξάμην, Thuc. 8, 82; Pind. Olym. 10, 21.

Eurip. Alc. 672, ἤλλαξάτην, aor. 2 dual for the usual form ἤλλάξατον??

ἄλλομαι (ΑΛΩ), *to leap*, fut. ἀλοῦμαι, Doric ἀλεῦμαι, Xen. Eq. 8, 4; Theoc. 3, 25: aor. ἤλάμην, ἄλωμαι (ᾶ), Arist. Ran. 244: 2 aor. ἤλόμην, ἄλωμαι (ᾶ), Xen. Hel. 4, 5, 7.

ᾶλοσο, 2 aor 2 sing. Epic, for (ᾶλεσο, ᾶλεο) ἤλου, Il. 16, 754; 3 sing. ᾶλοτο, for ἤλετο, Il. 1, 532: all with the smooth breathing; compare ἤμβροτον from ἄμαρτάνω. The α is long in consequence of the anomalous temporal augment. — ᾶλεται, 2 aor. subj. 3 sing. Epic, for ᾶληται, Il. 11, 192: ᾶλμενος, 2 aor. part. in composition, for ᾶλόμενος, Il. 11, 421: with the smooth breathing. — We have already attempted to connect ᾶλλομαι with βαλλίζω, πᾶλλω, Latin *salio*, *ballistea*, Italian *ballo*, English *ball* (*dance*).

ἀλοάω and ἀλοᾶω, *to thrash out corn, to smite*, Xen. Œcon. 18, 3: aor. ἤλόησα, Arist. Ran. 149: perf. pass. ἤλόημαι, Athen. 14, 17.

ἀλοιάω, Epic for ἀλοάω, Theoc. 10, 48 : aor. ἤλοιήσα, Il. 4, 522.

ἘΛΛΩ, see ἀλίσκομαι, ἀναλώω.

ἀλυκτάζω, to be troubled, in distress, Herod. 9, 70 : perf. mid. ἀλαλύκτιημαι as present, Epic, 10, 94 ; as from a present in -άω.

ἀλυσθαίνω (ἀλύω), to be sick at heart, Call. Del. 212.

ἀλύσκω and ἀλυσκάζω (ἈΛΥΚΩ, ἈΛΥΣΚΑΝΩ), to avoid, escape, Poetic, Odys. 23, 363 : fut. ἀλύξω and ἀλύξομαι, Æsch. Pers. 93 ; Hes. Op. 361 : aor. ἤλυξα, Æsch. Pers. 100 ; 2 aor. ἀλύσκανον, Odys. 22, 330.

Soph. Aj. 656, ἐξαλύξομαι, aor. mid. subj. is edited also ἐξαλεύσωμαι from ἐξαλεύομαι.

ἀλύσσω, to be distressed in mind, rave, Il. 22, 70.

ἀλύω, sometimes ἀλύω, to be mentally moved from joy or grief, to be in agony, to be in a state of perplexity, Æsch. Sept. 391 ; Arist. Vesp. 111.

The penult is long in Attic Poetry ; the Epic Poets make it generally short.

ἀλφαίνω (ἈΛΦΩ), to find, Poetic, Eurip. Med. 298 ; Arist. frag. 308 : 2 aor. ἤλφον, Il. 21, 79.

ἘΛΛΩ, see ἀλίσκομαι.

ἀμαρτάνω (ἈΜΑΡΤΩ), to err, miss, fut. ἀμαρτήσω Ionic, Hippocr. ; Attic ἀμαρτήσομαι, Xen. Hel. 2, 4, 16 : aor. ἠμάρτησα later, Orph. Arg. 641 : perf. ἠμάρτηκα, Thuc. 3, 53 : perf. pass. ἠμάρτημαι, Soph. Tyr. 621 : aor. pass. ἠμαρτήθην, Thuc. 2, 65 : 2 aor. ἠμαρτον, Epic ἠμβροτον, Arist. Nub. 1076 ; Il. 5, 287. Verbal ἀμαρτητέος, Dem. 595.

The Epic form ἠμβροτον is formed from ἠμαρτον as follows ; ἠμαρτον · by metathesis ἠμρατον · by changing α into ο, ἠμροτον · by inserting β, and changing the rough breathing into the smooth, ἠμβροτον, like μεσημβρία, from

μεσημερία, μεσημ-ρια · γαμβρός, from γάμος, γαμερος, γαμ-ρος · ἄμβροτος, from ΜΕΙΡΩ, μορτός, αμορτος, αμ-ροτος · ἔμβραται for ἐμαρται.

ἀμβλίσκω and ἀμβλόω, *to miscarry*, Plat. Theæt. 18; Eurip. Andr. 356: aor. ἤμβλωσα, Plat. Theæt. 21: perf. ἤμβλωκα, Arist. Nub. 138: perf. pass. ἤμβλωμαι, Arist. Nub. 140: 2 aor. ἤμβλων, like ἔγνω from γιγνώσκω, in Suidas.

ἐξαμβλέεται, pres. pass. implying a present active in ἐώ, Hippocr.

ἀμβλύνω (ἀβλύς), *tō blunt*, fut. ἀμβλυνῶ, Æsch. Sept. 715: perf. pass. ἤμβλυμαι, Athen. 13, 61: aor. ἤμβλύνθην, Anthol. 5, 220: fut. mid. ἀμβλυνούμαι as passive, Hippocr.

ἀμείρω and ἀμέρδω (ΑΜΕΡΩ), *to deprive*, Pind. Pyth. 6, 27; Odys. 19, 18: aor. ἤμερσα, Odys. 8, 64: aor. pass. ἤμέρθην, Il. 22, 58.

For ἀποαίννται, the accepted reading, Odys. 17, 322, Plato reads ἀπομείρεται, Leg. 6, 19.

ἀμπάλλω, Poetic for ἀναπάλλω, see πάλλω.

ἀμπέχω (ἀμφί, ἔχω), *to wrap around, to clothe*, Soph. Col. 314: imperf. ἀμπεῖχον, ἀμπεχον, Odys. 6, 225: fut. ἀμφέξω, Eurip. Cycl. 344: 2 aor. ἤμπισχον, Eurip. Ion, 1159. — Mid. ἀμπέχομαι and ἀμπισχνέομαι, *to put on, clothe one's self, wear*, Arist. Av. 1567. 1090: imperf. ἤμπειχόμεν, and ἀμφεχόμεν (?), Plat. Phæd. 82; Apol. 1, 324: 2 aor. ἤμπισχόμεν and ἤμπεσχόμεν, Arist. Eccl. 540; Thesm. 165; Eurip. Med. 1149.

ἀμπίσχω (ἀμφί, ἴσχω), another form of ἀμπέχω, Eurip. Hip. 193. — Mid. ἀμπίσχομαι, Eurip. Hel. 422.

ἀμπλακίσκω (ΑΜΠΛΑΚΩ, ΑΜΒΛΑΚΩ), *to err, miss*, perf. ἤμπλάκημαι, Æsch. Sup. 916: 2 aor. ἤμπλακον and ἤμβλακον, Æsch. Agam.

1212; Pind. Olym. 8, 89; Archil. frag. 30; part. ἀπλακῶν, and ἀπλακῶν without the μ, Eurip. Alc. 241.

ἀμπνύω, (ἀνά, ΠΝΥΩ), short ν, to recover breath, Epic for ἀναπνέω, Il. 22, 222: aor. pass. ἀμπνύνθη as active, Il. 5, 697.

ἀμπνῦτο, 2 aor. mid. 3 sing. as active, syncopated, Il. 11, 359.

ἀμύζω (μύζω), to suck, Xen. Anab. 4, 5, 27.

ἀμύνω (ΑΜΥΝΑΘΩ), to assist, defend, avert, keep off, fut. ἀμυνέω, ἀμυνῶ, Herod. 9, 60; Eurip. Orest. 523: aor. ἤμῦνα, Xen. Cyr. 3, 3, 67: 2 aor. ἤμύναθον in Attic Poetry, Arist. Nub. 1323; Soph. Col. 1015; Eurip. Andr. 1079. Verbal ἀμυντέος, as active (δεῖ ἀμύνειν), Soph. Antig. 667. — Mid. ἀμύνομαι, to repel an enemy, defend one's self, fut. ἀμυνοῦμαι, Xen. Cyr. 5, 4, 21: aor. ἤμυνάμην, Soph. Tyr. 277: 2 aor. ἤμυναθόμην in Attic Poetry, Eurip. Andr. 721; Æsch. Eum. 438.

ἀμφιάζω, later for ἀμφιέννυμι, aor. ἤμφίασα, Anthol. 7, 76: perf. ἤμφίακα, Athen. 6, 70.

ἀμφιγνοέω (ἀμφί, νοέω), to doubt, imperf. ἤμφιγνόεον and ἤμφεγνόεον, Xen. Anab. 2, 5, 33; Plat. Soph. 46: aor. ἤμφεγνόησα, Plat. Soph. 30: aor. pass. part. ἀμφιγνοηθείς, Xen. Hel. 6, 5, 26.

ἀμφιέννυμι (ἀμφί, ἔννυμι), to put on another, to clothe, imperf. ἤμφιέννυ, Plat. Tim. 53: fut. ἀμφιέσω, ἀμφιῶ, Odys. 5, 167; Arist. Eq. 891: aor. ἤμφιέσα, Xen. Cyr. 1, 3, 17. — Mid. ἀμφιέννυμι, to put on one's self, clothe one's self, fut. ἀμφιέσομαι, Xen. Cyr. 4, 3, 20: perf. ἤμφιεσμαι, Xen. Mem. 1, 6, 2: aor. mid. ἀμφιεσάμην Epic, Odys. 23, 142.

ἀμφινοέω, for ἀμφιγνοέω, Soph. Antig. 376.

ἀμφισβητέω (ἀμφί, βαίνω?), *to dispute*, imperf. ἡμφισβήτεον and ἡμφεσβήτεον, Dem. 347; Plat. Menex. 13: aor. ἡμφισβήτησα and ἡμφεσβήτησα, Dem. 818; Plat. Gorg. 70: perf. ἡμφισβήτηκα, Dem. 820: aor. pass. ἡμφισβητήθην, Plat. Polit. 18: fut. mid. ἀμφισβητήσομαι as passive, Plat. Theæt. 73.

ἀναγιγνώσκω, see γιγνώσκω.

ἀναίνομαι (ἀ-, αἶνος), *to refuse, strictly to say no*, imperf. ἡναινόμην, Æsch. Agam. 300: aor. ἡνηνάμην, ἀνήνωμαι, Il. 7, 185; 9, 510.

We assume a theme ΑΙΩ, *to say*, the same as the Latin *aio*. By annexing *v* to the root, ΑΙΝΩ, like *τινω* from *τιω*, *πίνω* from *πινω* with ἀν- privative, ΑΝΑΙΝΩ, ἀν-αίνομαι, after the analogy of αἰτώ from ἀ-, *τιω*. The words αἶνος, αἰνέω come from ΑΙΝΩ. Further, Hesychius has αἶνων, βαρυτόνως, ἐπαινῶν τι, where the adverb βαρυτόνως implies that the accent should be on the penult. We observe further, that αἶσα, *fate*, is derived from ΑΙΩ, after the analogy of δόξα from δοκέω (ΔΟΚΩ), and ἄση from ἄω -σα or -ση, being used instead of the common -σις, -σία. Compare the Latin *fatum*, from *for, fari*. — It is often considered as a prolongation of ἀν- privative; but there is no analogy in favor of this supposition.

ἀναλίσκω and ἀνάλωω (ἀνά, ΑΛΙΣΚΩ, ΑΛΩΩ), *to expend*, Thuc. 7, 48; Xen. Hel. 6, 2, 13: imperf. ἀνήλισκον and ἀνάλοον, Xen. Cyr. 1, 2, 16; Thuc. 8, 45: fut. ἀναλώσω, Xen. Hel. 1, 5, 4: aor. ἀνάλωσα and ἀνήλωσα, Thuc. 8, 31; Dem. 1223; also κατηνάλωσα from καταναλίσκω, Isoc. 201: perf. ἀνάλωκα and ἀνήλωκα, Thuc. 2, 70; Xen. Cyr. 2, 2, 15: perf. pass. ἀνάλωμαι and ἀνήλωμαι, Xen. Cyr. 6, 1, 4; Xen. Hel. 2, 1, 11; also κατηνάλωμαι from καταναλίσκω, Isoc. 33: aor. pass. ἀναλώθην and ἀνηλώθην, Thuc. 3, 17; Dem. 1216. Verbal ἀναλωτέος, Plat. Leg. 8, 12. ἀνδάνω (ΑΔΩ), *to please*, Ionic and Poetic, Soph. Antig. 504: imperf. ἡνδανον and ἐήνδανον and

ἐάνδανον, Il. 1, 24; Herod. 7, 172; 9, 5; Odys. 3, 143: fut. ἀδήσω, Herod. 5, 39: perf. ἀδηκα very rare, Eustath. ad Odys. 12, 281: 2 perf. ἔαδα, Doric ἔαδα, Il. 9, 173; Theoc. 27, 22: 2 aor. ἔαδον and ἄδον, Epic εὐαδον, ἄδω, ἀδεῖν, Herod. 1, 151; Pind. Isth. 4, 24; Il. 14; 340. — Mid. ἀνδάνομαι as active, Anthol. 10, 7.

ἄσμενος, 2 aor. part. syncopated (ἀδ-μενος), as an adjective, *pleased, with pleasure*, Pind. Olym. 13, 104. Compare ἄλμενος, from ἄλλομαι.

The original theme was **FAΔΩ**, hence βάδομαι, βαδύς (ἡδύς), γαδεδᾶν, γαδεῶ, γαδεῖν, γάδεσθαι, γάσσαν, εὐαδεν (Rem. § 25). Compare Latin *suavis, suadeo* (?), English *sweet*. Compare also γαίω, γαῦρος, γηθίω, Latin *gaudeo, gaudium*, English *gay*.

ANEΘΩ, 2 perf. ἀνήνοθα as present, *to spring, trickle out, issue forth*, Epic, Odys. 17, 270.

Il. 11, 266, ἀνήνοθεν is a new imperfect. Compare ἄρηρεν, μέμαεν, τετεύχεται, and ἐπέφῦκον, from ἀραρίσκω, **MAΩ**, τεύχω, and φύω.

ἀνέσω, ἀνέσαιμι, from ἀνίημι, see ἴημι.

ἀνέχω (ἀνά, ἔχω), *to hold up*, imperf. ἀνεῖχον, fut. ἀνέξω, 2 aor. ἀνέσχον, &c., as in ἔχω. — Mid. ἀνέχομαι, *to endure*, primarily *to hold one's self up*, imperf. ἠνειχόμεην, Thuc. 1, 77: fut. ἀνέξομαι and ἀνασχίσομαι, Xen. Hel. 4, 8, 4; Arist. Ach. 299: 2 aor. ἠνεσχόμεην, rarely ἀνεσχόμεην, Xen. Anab. 1, 8, 26; Arist. Pac. 347; Herod. 5, 89.

ἀνήνοθα, see **ANEΘΩ**.

ἀνιάζω, *to be vexed, to sorrow*, equivalent to ἀνιῶμαι from ἀνιάω, Il. 18, 300. Sometimes it is equivalent to ἀνιάω, Odys. 19, 323.

ἀνιάω (ἀνία), *to vex*, fut. ἀνιάσω (ᾶ), Xen. Anab. 3, 3, 19: aor. ἠνιάσα, Xen. Hel. 5, 4, 33: aor. pass. ἀνιάθην (ᾶ), as middle, Xen. Hel. 6, 4, 20. — Mid. ἀνιάομαι, *to be grieved*, fut. ἀνιάσομαι, Xen. Anab. 4, 8, 26: perf. ἠνίημαι Ionic, Mosch. 4, 3.

ἀνοίγω (*ἀνά, οἶγω*), sometimes *ἀνοίγνυμι*, *to open*, Dem. 765: imperf. *ἀνέωγον* and *ἤνοιγον*, Xen. Anab. 5, 5, 20; Hel. 1, 1, 2; Epic and Ionic *ἀνωγον*, Il. 14, 168: fut. *ἀνοίξω*, Arist. Pac. 179: aor. *ἀνέωξα* and *ἤνοιξα*, *ἀνοίξω*, Thuc. 2, 2, Xen. Hel. 1, 5, 13; Epic and Ionic *ἀνωξα* and *ἀνοιξα*, Theoc. 14, 15; Herod. 1, 68; 4, 143: perf. *ἀνέωχα*, Dem. 1048: perf. pass. *ἀνέωγμαι*, Thuc. 2, 4: aor. pass. *ἀνέωχθην*, later *ἤνοιχθην*, *ἀνοιχθῶ*, Eurip. Ion, 1563; N. T. Act. 12, 10: 2 perf. *ἀνέωγα* as present neuter, *to stand open*, Brunck's Analect. 2, 230 (376). Verbal *ἀνοιχτέος*, Eurip. Ion, 1387.

ἀναοίγεσκον, Imperf. iterative, Il. 24, 455.

ἀνορθώω (*ἀνά, ὀρθόω*), *to set upright*, imperf. pass. *ἤνωρθοόμην*, Plat. Theæt. 2: fut. *ἀνορθώσω*, Dem. 1232: aor. *ἤνώρθωσα* and *ἀνώρθωσα*, Dem. 140; Eurip. Alc. 1138: perf. pass. *ἤνώρθωμαι*, Dem. 329. Verbal *ἀνορθωτέος*, *ἐπανορθωτέος*, Plat. Leg. 7, 14.

ἀντιάω (*ἀντί*), *to meet*, Poetic and Ionic, imperf. *ἤντιον* for *ἤντιον*, Il. 7, 423: fut. *ἀντήσω*, Il. 16, 423: aor. *ἤντησα*, Herod. 1, 114; Pind. Olym. 10, 49. — The compound *συναντιάω* has aor. mid. *συννηντησάμην*, Il. 17, 134. — See also *ἀπαντιάω*.

συναντήτην (*ἀντήτην*), 2 aor. 3 dual, as if from *ANTHMI*, Odys. 16, 333.

ἀντεικάζω, *to compare*, see *εἰκάζω*.

ἀντευποιέω (*ἀντί, εὖ, ποιέω*), *to do a favor in return*, Xen. Anab. 5, 5, 21: aor. subj. *ἀντευποιήσω*, Dem. 494: perf. *ἀντευπεποίηκα*, Dem. 476.

ἀντιάω, another form of *ἀντιάω*, Il. 6, 127; 13, 215: fut. *ἀντιάσω* (*ᾶσ*), Odys. 22, 28: aor. *ἤντιάσα*, Il. 12, 356. — Mid. *ἀντιάομαι* as active, imperf. *ἀντιάόμην*, Il. 24, 62.

ἀντιόω, pres. Epic, protracted from ἀντιῶ (ἀντιάω), Il. 12, 368 (future?); 3 plur. ἀντιόωσι for ἀντιῶσι, Il. 6, 127: inf. ἀντιάαν for ἀντιᾶν (ἀντιάειν), Il. 13, 215: part. fem. ἀντιόωσα for ἀντιῶσα (ἀντιάουσα), Odys. 3, 436 (future?). — ἀντιάασκον, imperf. iterative, Apol. 2, 100.

ἀντιβολέω (ἀντί, βάλλω), to meet, supplicate, beg, pray, imperf. ἤντιβόλεον, Arist. Eq. 667: fut. ἀντιβολήσω, Odys. 18, 272: aor. ἀντεβόλησα and ἤντεβόλησα, Pind. Olym. 13, 43; Arist. frag. 101: aor. pass. part. ἀντιβοληθεῖς, Arist. Vesp. 560.

ἀντιχρᾶω (ἀντί, χράω), to be sufficient, equivalent to ἀποχρᾶω, used only in the aor. ἀντέχρησα, Herod. 7, 127.

ἀντομαι (ἀντάω), to meet, supplicate, Soph. Col. 250; Arist. Thesm. 977: imperf. ἤντόμην, Il. 22, 203.

ἀνύω and ἀνύτω (ἄνω), short υ, to accomplish, perform, Arist. Plut. 413; Xen. Econ. 21, 3; Soph. Antig. 231: fut. ἀνύσω (ῦ), Arist. Ran. 649: aor. ἤνῦσα (σσ), Odys. 4, 357; Pind. Pyth. 12, 20: perf. ἤνῦκα, Plat. Polit. 7: perf. pass. ἤνυσμαι, Xen. Cyr. 1, 4, 28: aor. pass. ἤνύσθην, Hes. Scut. 311: fut. mid. ἀνύσομαι (σσ) as passive, Odys. 16, 373. — Mid. ἀνύομαι as active, Pind. Pyth. 2, 90: aor. ἤνυσάμην, Herod. 1, 91.

ἀνύω, fut. Epic for ἀνύσω, Il. 11, 365. — ἄνῦμες, imperf. 1 plur. Doric, implying ANYMI, Theoc. 7, 10. — ἄνῦτο and ἤνῦτο imperf. pass. 3 sing. implying ANYMI, Theoc. 2, 92; Odys. 5, 243.

ἄνω (ᾱ), the original theme of ἀνύω, Arist. Vesp. 369; Plat. Cratyl. 68 (?); Il. 10, 251: imperf. ἤνον, Odys. 3, 496; Herod. 1, 189.

ἀνώγω, to order, request, exhort, Poetic and Ionic, Il. 4, 287; Herod. 7, 104: imperf. ἤνωγον and ἤνώγεον, Il. 9, 578; 5, 805; 7, 394: fut. ἀνώξω, Odys. 16, 404: aor. ἤνωξα, Hes. Scut. 479:

2 perf. *ἄνωγα* as present, Æsch. Eum. 902 :
2 pluperf. *ἠνώγειν* as imperfect, Soph. Col. 1598.

ἄνωγμεν, 2 perf. 1 plur. Poetic for *ἄνώγαμεν*, Hom. Hym. 1, 528. — *ἄνωχθι*, 2 perf. imperat. 2 sing. *ἄνωχθι*, Il. 10, 67; Eurip. Alc. 1044; 3 sing. *ἄνώχθω*, Il. 11, 189; 2 plur. *ἄνωχθε*, Odys. 22, 437; Eurip. Rhés. 987.

ἀπαυράω (*ἀπό*, *ΑΥΡΑΩ ΑΥΡΩ*), *to take away*, Poetic. imperf. *ἀπηύρων* as aorist, Il. 9, 131; aor. part. *ἀπούρας*. — Mid. aor. *ἀπηυράμην*, Æsch. Prom. 28; part. *ἀπουράμενος* as passive, *being deprived*, Hes. Scut. 173.

Æsch. Prom. 28, *ἀπηύρω* is equivalent to *ἐπηύρου* from *ἐπαυροσκομαι*.

ἀπαφίσκω (*ΑΦΩ, ΑΠΑΦΩ*), *to deceive*, Poetic, Odys. 11, 217; fut. *ἀπαφήσω*, Anthol. 12, 26; aor. *ἠπάφησα* rare, Hom. Hym. 1, 376; 2 aor. *ἠπαφον*, *ἀπάφω*, Il. 14, 360; Odys. 23, 79; 2 aor. mid. opt. *ἀπαφοίμην* as active, Il. 9, 376.

ἀπεικάζω, see *εἰκάζω*.

ἀπέκιξαν (*ἔκιξαν*), *they blew off or away, scattered about*, a defective aor. 3 plur., Arist. Ach. 869 in Bæotic speech.

Hesychius has *κίξαντες, ἐλθόντες, πορευθέντες*, implying *ΚΙΚΩ* (probably the original form of *ἴκω*). This being understood, *ἀπέκιξαν* must proceed from the same root, although it has a *causative* signification, *they made go off or away*. Compare *βαίνω, ἔβησα*, causative.

ἀπεχθάνομαι and *ἀπέχθομαι* (*ἀπό, ἔχθω*), *to be hated*, Arist. Plut. 910; Il. 21, 83; Thuc. 1, 136; Theoc. 7, 45; fut. mid. *ἀπεχθήσομαι* as passive, Eurip. Alc. 71; perf. *ἀπήχθημαι*, Xen. Anab. 7, 6, 35; 2 aor. mid. *ἀπηχθόμην* as passive, Xen. Anab. 5, 8, 25; Arist. Lys. 699.

Strictly speaking, *ἀπηχθόμην* is an imperfect with the force of the aorist. Il. 3, 454, *ἀπήχθετο* is evidently equivalent to *ἐμισεῖτο*, not to *ἐμισήθη*.

ἀποδίδωμι (*ἀπό, δίδωμι*), *to give back or away*, fut.

ἀποδώσω, &c. as in the simple δίδωμι. — Mid. ἀποδίδομαι, *to sell, dispose of*, Xen. Anab. 7, 2, 3: fut. ἀποδώσομαι, Arist. Pac. 1259: 2 aor. ἀπεδόμην, Thuc. 1, 55. — See also πιπράσκω.

ἀπόερσα, see ἔρρω.

ἀποκρίνω (ἀπό, κρίνω), *to separate*, fut. ἀποκρινῶ, &c. as in the simple κρίνω. — Mid. ἀποκρίνομαι, *to answer*, fut. ἀποκρινούμαι, Arist. Nub. 1245: perf. ἀποκέκριμαι actively or passively, Xen. Anab. 2, 1, 5; Plat. Theæt. 108.

ἀπολαύω (ἀπό, ΛΑΥΩ), *to enjoy*, imperf. ἀπέλανον, and ἀπήλανον, Isoc. 3: fut. ἀπολαύσομαι, Xen. Cyr. 7, 5, 81; also ἀπολαύσω later: aor. ἀπέλαυσα, and ἀπήλαυσα, Arist. Plut. 236; perf. ἀπολέλανκα, Xen. Mem. 1, 6, 2.

ἀπολογέομαι (ἀπόλογος), *to make a defence*, fut. ἀπολογήσομαι, Thuc. 5, 21: perf. ἀπολελόγημαι actively or passively, Æsch. 52, 31; Plat. Rep. 10, 8: aor. ἀπελογησάμην and ἀπελογήθην, Xen. Cyr. 2, 2, 13; Hel. 1, 4, 13. Verbal ἀπολογητέος, Plat. Apol. 2.

ἀπούρας, ἀπουράμενος, see ἀπαυράω.

ἀποχράω (ἀπό, χράω), *to be sufficient*, Herod. 5, 31; Athen. 7, 80; infin. ἀποχράν, Herod. 9, 94: fut. ἀποχρήσω, Arist. Plut. 484: ἀπέχρησα, Herod. 7, 43. — Mid. ἀποχράομαι, part. ἀποχρεώμενος Ionic, *to be contented, satisfied*, Herod. 1, 37: imperf. impersonally ἀπεχρέετο equivalent to ἀπέχρα, Herod. 8, 14.

Impersonal ἀπόχρη, *it suffices, it is enough*; Ionic ἀποχρᾶ, Herod. 9, 79: infin. ἀποχράν Ionic, Herod. 6, 137: imperf. ἀπέχρη, Ionic ἀπέχρα, Plat. Phædr. 136; Herod. 1, 66: fut. ἀποχρήσει, Herod. 8, 130: aor. ἀπέχρησε, Dem. 520.

ἀπτω (ΑΦΩ), *to fasten, to cause to take hold of*; also *to kindle*: fut. ἄψω, Xen. Anab. 1, 5, 16:

aor. ἤψα, Æsch. Eum. 307; Pind. Isth. 3, 73: perf. pass. ἤμμαι, Odys. 12, 51: aor. pass. ἤφθην, Hippocr. de Art. § 21; Herod. 1, 19. — Mid. ἀπτομαι, *to take hold of, touch*, fut. ἀψομαι, Soph. Col. 830: perf. ἤμμαι, Soph. Trach. 1009: aor. mid. ἠψάμην, Thuc. 2, 48. Verbal ἀπτεύος, as middle (δεῖ ἀπτεσθαι), Plat. Rep. 2, 16.

ἐάφθη or ἐάφθη, *was fastened*, aor. pass. Epic, Il. 13, 543; 14, 419; in both cases preceded by ἀσπίς, *shield*.

ἀράομαι, *to pray*, fut. ἀρήσομαι Ionic, Odys. 2, 135; perf. ἠράμαι, ἐπήραμαι, Dem. 275: aor. ἠράσάμην, Soph. Tyr. 251.

ἀρήμεναι, pres. infin. Epic, as if from APHMI, like ἀήμεναι from ἄημι, Odys. 22, 322.

ἀραρίσκω (APΩ), *to fit, adapt, join*, Epic, Odys. 14, 23: aor. ἤρσα, Odys. 21, 45: aor. pass. ἤρθην, Il. 16, 211: 2 perf. ἀράρα, as neuter present, *to fit*, Æsch. Prom. 60; Ionic ἄρηρα, Il. 13, 800: 2 pluperf. ἀρήρειν, sometimes ἠρήρειν, Il. 3, 338; 12, 56: 2 aor. ἠραρον, ἀράρω, Il. 4, 110; Odys. 5, 252. — Mid. perf. ἀρήρεμαι, Apol. 1, 787: aor. part. ἀράσμενος, Hes. Scut. 320: 2 aor. opt. 3 plur. ἀραροίαιτο as passive, Apol. 1, 369.

ἀραρῶνια, 2 perf. part. fem. Epic for ἀράρῶνια, Il. 3, 331. For ἀραρῶνιαν, Hes. Theog. 608, Goettling edits ἀρηρῶνιαν. — ἀρηρεν, imperf. transitive, from a new present αρηρω, Odys. 5, 248; compare ἀνήνοθεν, δειδιδε, μέμαεν, ἐμέμηκον, τετεύχεται, from ANEΘΩ, δίω, ΜΑΩ, μηκάομαι, τεύχω. Buttmann proposes ἀραρῶσεν from ἀράσσω: a poor emendation. — προσαρήρεται, subj. mid. Epic, Hes. Op. 429; implying a new present αρηρω. Compare the preceding form. — ἄρμενος, 2 aor. mid. part. used adjectively, *fitting, suitable*, Il. 18, 600; Pind. Olym. 8, 96. — Il. 16, 214, and Odys. 4, 777, the 2 aor. ἠραρον is used intransitively.

The Latin substantive *artus* is derived from APΩ.

ἀρδω, *to water, irrigate land, lead cattle to water*, Herod. 2, 13: aor. ἤρσα, Herod. 2, 14.

ἀρέσκω (*ΑΡΕΩ, ΑΡΩ*), *to please*, fut. ἀρέσω, Plat. Leg. 3, 16: aor. ἤρεσα, Xen. Hel. 1, 1, 26: aor. pass. ἤρέσθην as active, Soph. Antig. 500. — Mid. ἀρέσκομαι, *to conciliate, adjust*, fut. ἀρέσομαι, Æsch. Sup. 665: aor. ἤρεσάμην, Hes. Scut. 255.

ἀρημένος (*ᾶ*) *heavily laden, oppressed*, a defective perf. pass. part. Epic, Il. 18, 435.

ἀριστάω (*ἄριστον*), *to dine*, regular. For the syn-copated forms ἤρισταμεν, ἤριστάναι, see Rem. § 68.

ἀριστοποιέομαι (*ἄριστον, ποιέω*), *to dine*, imperf. ἤριστοποιούμην, Xen. Anab. 3, 3, 1: fut. ἀριστοποιήσομαι, Thuc. 7, 49: perf. ἤριστοπεποίημαι, Xen. Hel. 4, 5, 8: aor. ἤριστοποιησάμην, Xen. Hel. 6, 5, 20.

ἀρκέω, *to assist, defend, suffice, ward off*, fut. ἀρκέσω, Soph. Antig. 547: aor. ἤρκεσα, Pind. Olym. 9, 4; Xen. Hel. 5, 4, 1.

It seems to be connected with ἀρήγω, ἀλέξω. For the commutation of λ and ρ, see ἀλέξω. For the Latin *arceo*, usually connected with ἀρκέω, see ἔργω, *to shut out*.

ἀρμενος, see ἀραρίσκω.

ἀρμόζω or ἀρμότιω, *to fit, adjust*, aor. ἤρμωσα, Il. 17, 210: aor. pass. ἀρμόχθην not Attic, Diogen. Laert. 8, 85. — Mid. ἀρμόζομαι transitive, *to engage to wife, to be engaged to a woman*, perf. ἤρμωσαι, Herod. 3, 137: aor. ἤρμωσάμην, Herod. 5, 47.

ἀρνέομαι, *to deny*, regular: aor. ἤρνησάμην and ἤρνήθην, Herod. 3, 1; Dem. 850.

ἀρννμαι (*αἶρω, ΑΡΩ*), *to win, earn, acquire*, Il. 1, 159; 6, 446: imperf. ἀρνύμην, Il. 22, 160: 2 aor. ἤρόμην, ἀρόμην, Il. 9, 124; 8, 121.

ἀρόω, *to plough*, fut. ἀρόσω, Brunck's Analect. 2, 21 (56): aor. ἤρωσα, Soph. Tyr. 1497: perf.

pass. ἀρήρομαι, Herod. 4, 97: aor. pass. ἤρόθην, Soph. Tyr. 1485.

ἀρόμεναι, pres. infin. Epic, as if from ΑΡΩΜΙ, Hes. Op. 22. Compare ἔμμεναι from εἶμι. — ἀρόωσιν, pres. Epic protracted after the analogy of verbs in ἄω, for ἀρούσιν, Odys. 9, 108.

The original form was perhaps αροϜω. Compare the Latin *aro*, *arvum*.

ἀρπάζω (ΑΡΠΑΓΩ), *to seize, carry off violently, snatch*, fut. ἀρπάσω, ἀρπάσομαι, Eurip. Ion, 1303; Xen. Cyr. 7, 2, 5; also ἀρπάξω not Attic, Il. 22, 310: aor. ἤρπασα, not Attic ἤρπαξα, Xen. Anab. 4, 6, 11; Pind. Nem. 10, 125: perf. ἤρπακα, Xen. Anab. 1, 3, 14: perf. pass. ἤρπασμαι, later ἤρπαγμαί, Eurip. Phoen. 1079: aor. pass. ἤρπάσθην, Xen. Hel. 6, 5, 12; also ἤρπάχθην not Attic, Herod. 2, 90: 2 aor. ἤρπάγην later.

ἀρπάμενος, 2 aor. mid. part. as passive, as if from ΑΡΠΗΜΙ, Anthol. 11, 59.

It seems to be connected with καρπαλίμως, κάπτω, ἔρπη, ἀφή, ἄπτω, μάπτω, βράψαι, Latin *carpo*, *carpio*, *rario*, *rara*, English *carp*, *rap* (*to seize*), *rare*, Saxon *hrepan*, *repan*.

ἀρύω and ἀρύτω (ῥ), *to draw water*, Plat. Phædr. 73: imperf. ἤρῳον, Hes. Scut. 301: aor. ἤρῶσα, Apol. 3, 1015: aor. pass. ἤρῶθην (ῥ) and ἤρῶσθην, Athen. 2, 4; Hippocr. Verbal ἀρυστέος, Arist. Eq. 921. — Mid. ἀρύομαι and ἀρύτομαι, transitive, *to draw for one's self*, Arist. Nub. 272; rarely ἀρύσσομαι, Herod. 6, 119: fut. ἀρύσομαι, Anthol. 9, 230: aor. ἤρυσάμην, Eurip. Hip. 210; Hes. Op. 548.

It may possibly be etymologically connected with the Latin *haurio*.

ἀρχω, *to command, rule*, fut. ἀρξω, Xen. Hel. 1, 4, 2: aor. ἤρξα, Thuc. 1, 4: aor. pass. ἤρχθην, Thuc. 2, 8: fut. mid. ἀρξομαι as passive, Herod.

7, 159. Verbal ἀρχιεύς, Soph. Tyr. 628. — Mid. ἀρχομαι, *to begin*, fut. ἀρξομαι, Xen. Mem. 3, 6, 3: perf. ἤργμαι actively or passively, Plat. Hip. Min. 2; Leg. 6, 15: aor. mid. ἤρξάμην, Thuc. 2, 47.

ΑΡΩ, see αἶρω, ἀραρίσκω, ἀρέσκω.

ἀσάομαι (ἀση), *to be sated, loathe, feel sad, be grieved*, Theoc. 25, 240: aor. ἠσήθην, Herod. 3, 41.

ἀσάμενος (ἄμ), part. Æolic for ἀσώμενος (ἀσαόμενος), Alc. 7 (Athen. 10, 35).

ἀσμενος, see ἀνδάνω.

ἄσσω or ἄττω (ἄτσω), *to rush impetuously*, Soph. Aj. 32; Arist. Nub. 996: fut. ἄξω, Eurip. Hec. 1106: aor. ἤξα, Soph. Elect. 711.

ἀτάομαι (ἄτη), *to be injured, afflicted*, Poetic, Soph. Aj. 269; part. ἀτώμενος, Soph. Antig. 17.

ἀτέω (ἄτη), *to be thoughtless, foolish, infatuated, desperate*, Epic and Ionic, Il. 20, 332; Herod. 7, 223.

ἀτιμάω (ἄτιμος), *to dishonor*, Poetic, Soph. Aj. 1129: aor. ἠτίμησα, Il. 1, 11.

ἀτίω (ἄ-, τίω), *to disregard*, Theogn. 621; short ι.

ἀτύζω (ἄτη), *to terrify, confound*, Poetic, aor. infin. ἀτύξαι, Theoc. 1, 56: aor. pass. part. ἀτυχθεῖς as middle, Il. 6, 468. — Mid. ἀτύζομαι, *to be struck with terror*, Soph. Elec. 149; Pind. Pyth. 1, 25.

ἀναίνω (ἄνος), *to dry*, fut. ἀνανῶ, Soph. Elec. 819: aor. ἠύηνα, Herod. 4, 173: aor. pass. ἀνάνθην or ἀνάνθην, ἐξανάνθην, ἐπαφανάνθην, Herod. 4, 151; Arist. Ran. 1089: fut. mid. ἀνανούμαι, Soph. Phil. 954.

αὐδάω (αὐδή), *to speak*, fut. αὐδήσω, Soph. Tyr. 846: aor. ἠύδησα, Soph. Trach. 171: perf. ἠύδηκα, ἀπηύδηκα, Hippocr.: aor. pass. ἠύδηθην,

Soph. Trach. 1106. — Mid. *αὐδάομαι* as active, Soph. Phil. 852: fut. *αὐδήσομαι*, Pind. Olym. 2, 166: aor. *ἠὐδαξάμην* not Attic, Herod. 5, 51.

This verb is etymologically connected with the Latin *audio*, its correlative. On the other hand, *αῖω*, although etymologically connected with *aio*, means *to hear*. Compare *ἀνέομαι*, *vendo*, *veneo*; *ναί*, *νή*, *νη-*, Latin *ne*, English *nay*.

αὐξάνω or *αὐξω* (ΑΥΓΩ), *to increase*, fut. *αὐξήσω*, Xen. Mem. 2, 7, 9: aor. *ἠὕξησα*, Xen. Cyr. 8, 5, 23: perf. *ἠὕξηκα*, Plat. Tim. 71: perf. pass. *ἠὕξημαι*, Xen. Cyr. 8, 8, 18: aor. pass. *ἠὕξηθην*, Dem. 1403: fut. mid. *αὐξήσομαι*, reflexive, Xen. Cyr. 6, 1, 12.

The Latin *augeo* is evidently a prolongation of the original theme ΑΥΓΩ. See also *αἰέω*.

ΑΥΡΩ, see *ἀπαυράω*, *ἐπαυρίσχομαι*.

αὐώ, *to shout*, Il. 11, 461: fut. *αὐῶσω* (*ῶ*), Eurip. Ion, 1446: aor. *ἤῦσα* (*ῦ*), imperat. *αὐῶσον* (*ῶ*), Soph. Trach. 565; Theoc. 23, 44. The diphthong *αυ* is not resolved in the present and imperfect.

αὐώ commonly *ἐναύω*, *to kindle*, Odys. 5, 49; Xen. Mem. 2, 2, 12: imperf. *ἐνανον*, Herod. 7, 331: aor. mid. infin. *ἐναύσασθαι*, Plat. Axioch. 20.

ἀφάω and *ἀφάσσω* (*ἄπτω*), *to handle, feel*, Il. 6, 322; Herod. 3, 69: fut. *ἀφήσω*, Hippocr.: aor. *ἤφησα* and *ἤφασα*, Schol. ad Soph. Col. 1375; Herod. 3, 69. — Mid. *ἀφάομαι* transitive, Odys. 8, 215: aor. *ἤφησάμην*, Anthol. 5, 222.

ἀφρεύω, see *εὐώ*.

ἀφείωνται, see *ἀφίημι*.

ἀφίέω (*ἀπό*, *ίέω*), the same as *ἀφίημι*, imperf. *ἤφιεν*, Thuc. 2, 49.

ἀφίημι (*ἀπό*, *ίημι*), *to let go, dismiss*, imperf. *ἤφιην*, Xen. Hel. 4, 6, 11: fut. *ἀφήσω*, aor. *ἀφήκα* only

in the indicative, Dem. 993; Epic ἀφέηκα, Il. 12, 221: perf. ἀφείκα, Xen. Anab. 2, 3, 13: perf. pass. ἀφεῖμαι, Soph. Antig. 1165: aor. pass. ἀφείθην and ἀφέθην, ἀφεθῶ, Xen. Hel. 5, 4, 23; Mem. 4, 4, 4; Hom. Batr. 87: fut. pass. ἀφεθήσομαι, Xen. Ven. 7, 11: 2 aor. ἀφῆν, ἀφῶ, ἀφείην, ἀφες, ἀφεῖναι, ἀφείς, Thuc. 5, 81. Verbal ἀφετέος, Pl. Phædr. 92. — Mid. ἀφίεμαι, *to let go*, fut. ἀφήσομαι, Eurip. Aul. 310: 2 aor. ἀφείμην, ἀφέσθαι, ἀφέμενος, Soph. Tyr. 1521; Xen. Hier. 7, 11.

The singular of the 2 aor. indic. ἀφῆν is not used. The plural of the 1 aor. ἀφῆκα, except 3 plur. ἀφῆκαν, is rarely found. See also Rem. § 72, ἴημι.—ἠφίειν, imperf. for ἠφίην, or rather ἠφίουν from ἀφιέω, Plat. Euthyd. 51.—ἀφείω, -έης, -έη, 2 aor. subj. Epic for ἀφῶ, Il. 16, 590.—ἀφείωνται, perf. pass. 3 plur. for ἀφείνται, N. T. Matt. 9, 5.

ἀφύω (ῦ), and ἀφύσσω, *to pour out as liquids, to draw, accumulate*, Odys. 14, 95; 9, 9: fut. ἀφύξω, Il. 1, 171: aor. ἠφύσα, Odys. 9, 165; 2, 379.—Mid. aor. ἠφυσάμην as active, Odys. 7, 286; 9, 85.

ΑΦΩ, see ἀπαφίσκω.

ἀχεύων and ἀχέων (ΑΧΩ), part. *being grieved*, Epic, Il. 5, 869; 9, 612; 2, 694.—See also ἀκαχίζω.

ἀχνημαι and ἀχομαι (ΑΧΩ), *to grieve one's self, sorrow, be sad*, Il. 6, 524; Odys. 19, 129: imperf. ἀχνύμην, Il. 14, 38.—See also ἀκαχίζω.

ἀχθομαι, *to be indignant, displeased*, fut. ἀχθέσομαι, Arist. Nub. 865: aor. ἠχθέσθην, Xen. Cyr. 2, 2, 3: fut. pass. ἀχθεσθήσομαι equivalent to ἀχθέσομαι, Xen. Cyr. 8, 4, 10.

ΑΧΩ, see ἀκαχίζω, ἀχέων.

ἄω, *to sale, satiate, satisfy*, Epic, fut. ἄσω, Il. 11, 818: aor. ἄσα, ἄσω, Il. 18, 281; 9, 489; 5,

289. — Mid. fut. ἄσομαι, Il. 24, 717; 3 pers. sing. ἄσται protracted from ἄται (ἄσεται, αεται), Hes. Scut. 101: aor. ἀσάμην (ᾱ), Il. 19, 307. — Compare *ΑΔΕΩ*.

ἄμεναι, pres. infin. Epic, as if from ημι, like ἰσάμεναι from ἰστημι, as middle, Il. 21, 70; showing that the root is ᾱ-.

The verbal adjective would be ατος, *satiabile*; with ᾱ-privative, ἄατος, *insatiable*, Hes. Theog. 714; contracted ἄτος, Il. 5, 388.

ἄω, *to blow*, Odys. 5, 478: imperf. ἄων, Apol. 1, 607. — See also ἄημι.

The derivatives ἀνήρ, for ἀήρ, and αὔρα *breeze*, show that the original form was α F ω.

ἄωροτο, see ἀείρω.

B.

βάζω, *to speak, utter*, Il. 9, 58: fut. βάζω, Æsch.

Agam. 498: perf. pass. βέβαγμαi, Odys. 8, 408.

βαίνω (βάω, βίβημι) *to go, walk*, fut. βήσομαι,

Doric βασεῦμαι, Xen. Cyr. 1, 5, 13; Theoc. 2,

8: perf. βέβηκα, Xen. Anab. 3, 2, 19: 2 aor.

ἔβην, βῶ, βαίνην, βῆθι, βῆναι, βάς, Xen. Cyr.

7, 1, 3: 2 perf. βέβαα, βεβῶ, βεβαίνην, βεβάναι,

βεβαώς, and βεβῶς, Rem. § 68: 2 pluperf. ἔβε-

βάειν, Rem. § 68: aor. mid. ἐβησάμην and ἐβη-

σόμην as active Epic, Il. 2, 48; Odys. 13, 75.

Verbal βατέος in composition, Xen. Anab. 2, 4,

6; Arist. Lys. 884. — Pass. βαίνομαι chiefly in

composition, Herod. 1, 192; Xen. Eq. 1, 1:

perf. βέβαμαι and βέβασμαι, Xen. Mag. Eq. 1,

4; Dem. 214; Thuc. 8, 98: aor. pass. ἐβάθην,

Xen. Eq. 3, 4; Thuc. 3, 67; 4, 30.

Sometimes βαίνω has a causative signification, *to cause to go*, in which case it has fut. βήσω, Eurip. Taur. 743: aor. ἐβησα, Herod. 1, 46; Pind. Olym. 6, 40. See also Odys. 15, 475. — The usual Attic causative is βιβάζω.

βάτην (ᾶ), 2 aor. 3 dual, Epic for βήτην, Il. 1, 327; 3 plur. βάσαν for ἔβησαν, Il. 12, 469: subj. Epic βέω and βείω and βήω, for βῶ, Herod. 7, 50; Il. 6, 113; 9, 501; 1 plur. βείομεν (for βέωμεν, βῶμεν), Il. 10, 97; Doric βᾶμεν for βῶμεν, Theoc. 15, 22: imperat. 2 sing. βᾶ only in composition, as κατᾶβᾶ for κατὰβηθι, Arist. Ran. 35; 2 plur. βᾶτε for βήτε, in an iambic trimeter, Æsch. Sup. 191.—βήσεο, aor. mid. imperat. 2 sing. Epic, Il. 5, 109. See Rem. § 54.—βέομαι or βείομαι, 2 aor. mid. subj. as future, Epic, for βῶμαι, shall live, Il. 15, 194; 16, 852; 22, 431. Others derive it from an obsolete verb ΒΕΩ or ΒΕΙΩ, fut. βεσομαι, by dropping σ, βέομαι and βείομαι.

Hes. Theog. 750, καταβήσεται is a real future, on which Goettling remarks; "Sapienter poëta futuro nunc usus est: quando hæc intus itura est, illa prorumpit. Non opus est igitur conjectura Guieti καταδύεται. De futuro aorist vide Herm. de emend. rat. p. 197." The same remark applies also to δυσόμενος, Odys. 1, 24, and Hes. Op. 382.

The original theme βᾶω occurs in the part. ἐκβῶντας, Thuc. 5, 77, in the Doric treaty; προβῶντες, Bekker's Anecdot.

The theme βᾶω is etymologically connected with the Latin vado, English wade.

βάλλω (ΒΑΛΩ, ΒΛΑΩ, ΒΛΗΜΙ), to throw, cast, hit, fut. βαλέω, βαλῶ, and βαλλήσω in Attic Poetry, Il. 8, 403; Thuc. 2, 99; Arist. Vesp. 222: perf. βέβληκα, Xen. Cyr. 4, 6, 4: perf. pass. βέβλημαι, Eurip. Taur. 49: aor. pass. ἐβλήθη, Xen. Cyr. 8, 3, 28: 3 fut. βεβλήσομαι, Eurip. Orest. 271: 2 aor. ἔβαλον, Xen. Cyr. 8, 3, 27; also Epic, ἔβλην, to meet, encounter, Odys. 21, 15; Il. 21, 578. Verbal βλητέος, Plat. Rep. 3, 2; Phil. 147.—Mid. βάλλομαι transitively, to put, cast in one's mind, Il. 9, 435: 2 aor. ἐβαλόμην, Herod. 1, 84; also Epic ἐβλήμην as passive, Il. 11, 675; but the compound ξυνεβλήμην is transitive, Il. 14, 39; see also Rem. § 72: fut. ξυμβλήσομαι with the meaning of ξυνεβλήμην, Il. 2, 335.

βαλλέειν, ὑπερβαλλέειν, infin. Ionic for ὑπερβάλλειν,

Herod. 3, 23. — βαλλεόμενος, ξυμβαλλεόμενος, part. Ionic for ξυμβαλλόμενος, Herod. 1, 68. — βέβληται, perf. pass. 2 sing. Epic for βέβλησαι, Il. 5, 284; 3 plur. βεβλή-
 αται for βέβληνται, Il. 11, 657. — βεβλήσθε or βέβλησθε, διαβεβλήσθε, perf. pass. optat. 2 plur., Andoc. 88. — βα-
 λοίην, διαβαλοίην, fut. opt. Plat. Epist. 7, p. 339 (Steph.).

βάπτω (ΒΑΦΩ), *to dip, tinge, dye*, aor. ἔβαψα, Soph. Aj. 95: perf. pass. βέβαμμαι, Arist. Pac. 1176: aor. pass. ἔβάφθην rare, Arist. frag. 366: 2 aor. pass. ἔβάφην, Plat. Rep. 4, 7. — Mid. βάπτομαι, fut. βάψομαι, Arist. Lys. 51: aor. ἔβαψάμην, Anthol. 9, 326.

ΒΑΡΕΩ, the same as βαρύνω, fut. βαρήσω later, perf. pass. part. βεβαρημένος, Theoc. 17, 61: 2 perf. part. βεβαρηώς Epic, equivalent to βεβαρημένος, Odys. 3, 139.

βαρύθω (ῥ), *to feel heavy, oppressed*, Il. 16, 519.

βαρύνω (βαρύς), *to load, render heavy, distress*, Xen. Cyr. 5, 5, 25: aor. pass. ἔβαρύνθην, Æsch. Agam. 1463. — Mid. βαρύνομαι, *to feel heavy, oppressed*, Arist. Ach. 220.

βάσχω (βάω), equivalent to βαίνω, Il. 2, 8: imperf. ἔβασκον, Il. 11, 104. — Il. 2, 234, ἐπιβασκέμεν, infin. Epic, causative in sense.

βαστάζω, *to carry, support*, fut. βαστάσω, Æsch. Prom. 1019: aor. ἐβάστασα, later ἐβάσταξα, Arist. Thesm. 439; Brunck's Analect. 3, 182 (162): aor. pass. ἐβαστάχθην later.

βάω, see βαίνω.

βδέω, *to emit a nauseous smell*, Arist. Plut. 693: aor. ἔβδεσα, Anthol. 1, 242.

βεβρώθω, see βιβρώσκω.

βέομαι, βείομαι, see βαίνω.

βιάζω (βία), *to force, press, compel*, little used in the active, Odys. 12, 297: perf. pass. βεβίασμαι, Xen. Hel. 5, 2, 23: aor. pass. ἐβιάσθην always passively, Xen. Mem. 1, 2, 10. — Pass. βιάζομαι,

Xen. Conv. 2, 26: imperf. ἐβιαζόμεν Il. 15, 727. Verbal βιαστέος, Eurip. Rhes. 584. — Mid. βιάζομαι transitive, *to force, press, compel*, βιάσομαι, βεβιάσμαι, ἐβιασάμην, Arist. Plut. 1092; Dem. 405; Thuc. 1, 75.

ΒΙΑΩ, another form of βιάζω, Epic and Ionic, perf. βεβίηκα, Il. 10, 145. — Pass. βιάομαι, Herod. 1, 19: aor. pass. ἐβιήθην, 7, 83. — Mid. βιάομαι, Herod. 3, 80: fut. βιήσομαι, Odys. 21, 348: perf. βεβίημαι, Apol. 3, 1249: aor. ἐβιησάμην, Il. 11, 558.

βιβιάσθων, part. Epic for βιβιάσκων, used in the formula μακρὰ βιβιάσθων, Il. 13, 809.

βιβιάσκω (βάσκω), equivalent to βάσκω, Hom. Hym. 1, 133.

βιβιάω (βάω), equivalent to βαίνω, Epic, Hom. Hym. 2, 225; part. βιβῶν, Pind. Olym. 14, 24.

βίβημι (βιβάω), equivalent to βαίνω, only in the part. βιβάς, Il. 7, 217. The 2 aor. ἐβην regularly proceeds from this form, like ἔστην from ἴστημι.

βιβρώσκω (**ΒΟΡΩ**, **ΒΡΟΩ**), *to eat*, rare in the present: fut. βρώσομαι later: aor. part. καταβρώξασαι, Apol. 2, 271: perf. βέβρωκα, Xen. Hier. 1, 24: perf. pass. βέβρωμαι, Æsch. Agam. 1097: aor. pass. ἐβρώθην, Herod. 3, 16: 3 fut. βεβρώσομαι, Odys. 2, 203: 2 perf. part. βεβρώς, -ῶτος, Poetic, Soph. Antig. 1022: 2 aor. ἐβρων Epic, Hom. Hym. 1, 127.

βεβρώθοις, *devour*, Il. 4, 35, implies a new present βεβρωθῶ.

The Latin *voro, vorax, devoro*, English *de-vour*, are connected with the theme **ΒΟΡΩ**.

βιώω, *to live*, Eurip. Archil. frag. 10: fut. βιώσω rare, commonly βιώσομαι, Xen. Mem. 1, 7, 2: aor. ἐβίωσα rare, Xen. Econ. 4, 18: perf. βε-

βίωκα, Xen. Mem. 4, 8, 6: perf. pass. 3 sing. βεβίωται, *life has been spent*, Xen. Apol. 5: 2 aor. ἐβίων, βιωῶ, βιώην, βιώθι, βιωῶναι, βιούς only in the nom. masc. sing. Thuc. 5, 26. Verbal βιωτέος, Plat. Gorg. 104. — Mid. βιόομαι, *to support one's self, get one's living*, Herod. 2, 177.

βώσομαι, fut. for βιώσομαι, Apol. 1, 685. — Hom. Hym. 1, 528, βιόμεσθα, 1 plur. implying βιομαι. Wolf writes βεόμεσθα from βέομαι, which see.

Etymologically connected with the Latin *vivo, vita*.

βιώσκομαι (βιώω), ἀναβιώσκομαι, transitive, *to restore to life, animate, vivify*, Plat. Crito, 9: aor. ἐβιωσάμην, ἀνεβιωσάμην, Odys. 8, 468; Plat. Phædo, 87.

It is used also intransitively, *to revive, be brought to life again*, Plat. Phædo, 46; in which acceptation it has 2 aor. ἀνεβίων, Plat. Rep. 10, 12.

βλάπτω (ΒΛΑΒΩ), *to hurt, injure*, fut. βλάψω, Thuc. 2, 41: aor. ἐβλαψα, Eurip. Med. 294: perf. βέβλαφα, Dem. 398: perf. pass. βέβλαμμαι, Xen. Cyr. 5, 3, 30: aor. pass. ἐβλάφθην, Thuc. 4, 73: 3 fut. βεβλάγομαι, Hippocr.: 2 aor. pass. ἐβλάβην, Xen. Hel. 6, 5, 48: fut. mid. βλάγομαι as passive, Thuc. 1, 81.

The form βλάβομαι directly formed from the theme ΒΛΑΒΩ is found, Il. 19, 82.

βλαστάνω (ΒΛΑΣΤΩ), rarely βλαστέω, Bion, 6, 17; Soph. frag. 239: fut. βλαστήσω, Herod. 3, 62: aor. ἐβλάστησα not Attic, Apol. 3, 920; 1, 1131: perf. βεβλάστηκα and ἐβλάστηκα, Thuc. 3, 36; Eurip. Aul. 595: 2 aor. ἐβλαστον, Arist. Av. 696; Pind. Nem. 8, 12.

ΒΛΑΩ, see βάλλω.

βληχάομαι, *to bleat*, Arist. Plut. 293; Theoc. 16, 92: aor. ἐβληχησάμην, Anthol. 7, 657.

βλίττω, *to take the honey from the combs*, Arist. Eq. 794: aor. ἐβλισα, Arist. Av. 498.

This verb may be derived from μέλι, *honey*, after the analogy of βλώσκω from ΜΟΛΩ, and βλάξ from μαλακός.

βλύζω, later Epic βλύω, *to bubble up*, Il. 9, 492; Apol. 3, 223; 4, 1238.

βλώσκω (ΜΟΛΩ), *to go, come*, Odys. 16, 466: fut. μολοῦμαι, Soph. Col. 1742: perf. μέμβλωκα, Eurip. Rhes. 629: 2 aor. ἔμολον, Soph. Elect. 506.

The perfect μέμβλωκα is formed by *metathesis* and *epenthesis* from ΜΟΛΩ: thus ΜΟΛΩ, μεμολ-κα, μεμλ-ωκα, μέμβλωκα after the analogy of verbs in -όω. For the insertion of β, compare μέμβλεται, μέμβλεσθε, μέμβλετο, from μέλω: also βλίσσω, βλάξ, from μέλι, μαλακός. The present βλώσκω was probably suggested by the perfect.

βοάω (ΒΟΩ), *to call aloud*, fut. βοήσω Doric βοάσω, Æsch. Pers. 637; commonly βοήσομαι, Thuc. 7, 48: aor. ἐβόησα, Xen. Cyr. 7, 1, 48: perf. pass. βεβόημαι, Plat. Epist. 2, 312, 9.

The Epic and Ionic writers have fut. βώσομαι, Odys. 1, 378: aor. ἔβωσα, Il. 12, 337: perf. pass. βέβωμαι, Herod. 3, 39: aor. pass. ἐβώσθην, Herod. 6, 131: formed by contraction.

It is an *onomatopy*, connected, or rather the same, with the Latin *boo*.

βόλεσθε, see βούλομαι.

ΒΟΛΕΩ (βάλλω, βόλος), equivalent to βάλλω, perf. pass. βεβόλημαι, pluperf. pass. ἐβεβολήμην, Il. 9, 9. 3.

ΒΟΡΩ, see βιβώσκω.

βόσκω (ΒΟΩ), *to feed, pasture*, fut. βοσκήσω, Arist. Eccl. 599. — Mid. βόσκομαι, *to feed one's self, eat, graze*, Herod. 9, 93: fut. βοσκήσομαι, Theoc. 5, 103. Verbal βοσκητέος, Arist. Av. 1359.

It seems to be connected with ΠΑΣΩ, *to feed*, whence πατέομαι, πάσασθαι: also with the Latin *pasco, pabulum, vescor*. From ΒΟΩ comes the adjective βοιός, βοιόν.

βούλομαι (ΒΟΛΩ), *to will, wish*, 2 sing. always

βούλει, imperf. ἐβουλόμην and ἤβουλόμην, Xen. Cyr. 6, 1, 5 : Hel. 1, 1, 29 : fut. βουλήσομαι, Xen. Cyr. 4, 5, 25 : perf. βεβούλημαι, Dem. 226 : aor. pass. ἐβουλήθην and ἤβουλήθην, Thuc. 1, 34 ; Xen. Hel. 4, 4, 8 : 2 perf. προβέβουλα as present, Epic, *to prefer*, Il. 1, 113.

βόλεσθε, pres. 2 plur. for βούλεσθε, Odys. 16, 387.

Connected with the Latin *volo*, English *will*, German *wollen*.

ΒΟΩ, see βoάω.

ΒΡΑΧΩ, *to resound, ring*, 2 aor. ἔβραχε, Il. 4, 420 ; 12, 396.

βρέμω, *to roar*, Il. 4, 425 : imperf. ἔβρεμον. — Mid. βρέμομαι as active, Il. 2, 210 ; Æsch. Sup. 350 ; Pind. Nem. 11, 7.

βρενθύομαι (ῦ), *to walk consequentially*, Arist. Nub. 362.

βρέχω, *to wet*, aor. ἔβρεξα, Xen. Anab. 4, 3, 12 : perf. pass. βέβρεγμαi, Pind. Olym. 6, 92 : aor. pass. ἐβρέχθην, Xen. Anab. 1, 4, 17 : 2 aor. pass. ἐβράχην rare, Anacr. 3, 26 : fut. mid. βρέξομαι, καταβρέξομαι, as passive, Hippocr.

βρίθω (ῖ), *to be heavy*, fut. βρίσω, Hom. Hym. 5, 456 : aor. ἔβρισα, Il. 12, 346 : 2 perf. βέβριθα as present, Eurip. Elec. 505.

Sometimes it is transitive, *to weigh down*, Pind. Nem. 8, 31 ; Æsch. Pers. 346 : Pass. βριθομαι, Il. 8, 307.

ΒΡΟΧΩ, *to swallow up, gulp*, aor. ἔβροξα, ἀνέβροξα, κατέβροξα, Anthol. 9, 1 ; Odys. 4, 222 ; 12, 240 : 2 aor. pass. part. ἀναβροχέν, Odys. 11, 586.

The noun βρόχος, *gullet, swallow*, seems to be connected with this theme : also βρόχος, *nose, slip-knot*, that is, for the neck.

ΒΡΩΩ, see βιβρώσχω.

βρῶζω, *to teem, exult, revel, shout*, Athen. 11, 13 ;

Æsch. Sup. 878 : fut. βρονάσσομαι, in Hesychius : aor. ἐβρόναξα, Arist. Eq. 602.

βρόνω and βρόνω, to gnash the teeth, bite, devour, Arist. Av. 26 ; Soph. Phil. 745 : aor. ἐβρονξα, Brunck's Analect. 1, 245 : aor. pass. βρονχθείς (?), Anthol. 9, 267.

For ἐβρονξα, Brunck's Analect. 1, 245, the Anthologia has ἐβρωξα from βιβρώσσω, 7, 506.

βροῦχάομαι (BΡΥΧΩ), to roar, perf. βέβροῦχα as present, Soph. Trach. 1072 : aor. ἐβρονχησάμην, Plat. Phædo, 154 : 2 aor. pass. βρονχυθείς, Soph. Tyr. 1265.

It is an *onomatopy*, connected with the Latin *rugio*.

βρόνω, to gnash the teeth, see βρόνω.

βρούω (ῦ), to shoot or sprout up, teem, abound in, Il. 17, 56 ; Soph. Col. 16.

βυνέω and βυέω (BΥΩ), to stop up, fill, caulk, Arist. Pac. 645 ; Herod. 4, 71 : fut. βύσω (ῦ), Arist. Vesp. 250 : aor. ἐβύσα, Arist. Vesp. 128 : perf. pass. βέβυσμαι, Arist. Ach. 463. — Pass. also βύνομαι, Herod. 2, 96.

βοθέω contracted from βοηθέω, Ionic, regular.

Γ.

γαίων, rejoicing, Epic, Il. 1, 405.

γαμέω (ΓΑΜΩ), to marry, said of the man, fut. (γαμέσω), γαμέω, γαμῶ, Il. 9, 388 ; Soph. Antig. 750 ; later γαμήσω, Anthol. 11, 306 : aor. ἐγημα, later ἐγάμησα, Xen. Cyr. 5, 2, 8 ; Anthol. 11, 79 : perf. γεγάμηκα, Xen. Cyr. 1, 2, 4 : perf. pass. γεγάμημαι, Xen. Anab. 4, 5, 24 : aor. pass. ἐγαμήθην later, Athen. 13, 37 ; part. fem. γαμεθεῖσα, Theoc. 8, 91. — Mid. γαμέομαι, to marry, Latin *nubo*, said of the woman, fut. γαμοῦμαι, Arist. Thesm. 900 : aor. ἐγημάμην, Odys. 2, 128 ;

Herod. 4, 117. But fut. *γαμέσσομαι* Epic, *to provide a wife for*, Il. 9, 394.

γανάω (*γαίω, γάνος*), *to be bright*, Epic, part. *γανόωντες, γανώσαι*, protracted from *γανῶντες, γανῶσαι*, Il. 13, 265; 19, 359.

ΓΑΝΟΩ (*γαίων, γάνος*), *to delight*, perf. mid. *γεγάνωμαι*, Plat. Rep. 3, 18: aor. pass. *ἐγανώθη* as middle, Arist. Ach. 7.

γάννυμαι (*γαίω, γάνος*), *to rejoice, be delighted*, Il. 13, 493: fut. *γανύσομαι* (*σς*), Il. 14, 504: perf. *γεγάνῦμαι*, Anacr. 8, 3.

ΓΑΩ, see *γίγνομαι*.

ΓΔΟΥΠΕΩ, see *δουπέω*.

γεγάκειν, see *γίγνομαι*.

γεγάομαι, see *γίγνομαι*.

γεγωνίσκω and *γεγωνέω* and *γεγώνω* (*ΓΩΝΩ*), *to shout aloud, call, proclaim*, Thuc. 7, 76; Æsch. Prom. 627; Pind. Pyth. 9, 3; Il. 12, 337; Xen. Ven. 6, 24: imperf. *ἐγεγώνεον* and *ἐγέγωνον* as aorist, Odys. 17, 161; Il. 23, 425; 14, 469: fut. *γεγωνήσω*, Eurip. Ion, 696: aor. *ἐγεγώνησα*, Æsch. Prom. 990: 2 perf. *γέγωνα* as present, *γεγώνω, γέγωνε, γεγωνέμεν, γεγωνώς*, Soph. Col. 213; Æsch. Prom. 193; Il. 8, 223. 227. Verbal *γεγωνητέος*, Pind. Olym. 9, 10.

It is clear that *γεγωνίσκω, γεγωνέω, and γεγώνω*, are new presents formed from the 2 perf. *γέγωνα* from the theme *ΓΩΝΩ*.

γείνομαι (*ΓΕΝΩ*), *to be born*, Il. 23, 79: imperf. *ἐγεινόμην*, Il. 22, 477: aor. *ἐγεινάμην* transitive, *to beget, give birth to*, Soph. Elec. 261; Xen. Mem. 1, 4, 7.

The present and imperfect are used by the Epic Poets only. — Odys. 20, 202, the pres. 2 sing. *γείνεαι* is transitive, *to beget*.

γελάω, to laugh, fut. *γελάσομαι* (*ᾶ*), later *γελάσω*,

Arist. Pac. 600; Anthol. 5, 179: aor. ἐγέλασα (σσ), Doric ἐγέλαξα, Xen. Cyr. 2, 2, 6; Il. 15, 101; Theoc. 20, 1: aor. pass. ἐγελάσθην, Xen. Mem. 3, 7, 7.

γελόω, Epic protracted from γελῶ, Odys. 21, 105; part. γελόωντες and γελῶντες, Odys. 18, 40, 111. — γελῶων, imperf. 3 plur. Epic protracted from ἐγέλων, Odys. 20, 347; written also γελοίων from γελοιῶ.

It seems to be connected with the English *glee*, *glad*, *laugh*. For the omission of a palatal (κ, γ, χ, η) before *l*, compare κλίνω, *lean*; χλαῖνα, Latin *lana*; γλίχομαι, *to like* (?); βλέπω (Romaic γλέπω), *look* (?).

γελοιῶ, another form of γελῶ, Epic, part. γελοῖωντες (for the regular γελοιῶντες), Odys. 20, 390: imperf. γελοῖων, Odys. 20, 347: aor. part. γελοιήσασα, Hom. Hym. 3, 49.

γέμω, *to be full*, imperf. ἔγεμον · the rest is wanting.

γέντιο, see αἰρέω, and γίγνομαι.

ΓΕΝΩ, see γείνομαι, γίγνομαι.

γεύω, *to cause to taste*, Plat. Leg. 1, 7: fut. γεύσω, Athen. 9, 68: aor. ἔγευσα, Herod. 7, 46. Verbal γευστέος, Plat. Rep. 7, 16. — Mid. γεύομαι, *to taste*, γεύσομαι, γέγευμαι, ἔγευσάμην, Plat. Rep. 9, 13; Eurip. Hip. 663; Xen. Anab. 3, 1, 3; Il. 21, 61.

γεύμεθα, pres. (perf. ?) 1 plur. for γενόμεθα, Theoc. 14, 51.

Etymologically connected with the Latin *gusto*.

γηθέω (ΓΗΘΩ), *to rejoice*, Il. 14, 140: fut. γηθήσω, Il. 8, 378: aor. ἐγήθησα, Il. 4, 255: 2 perf. γέγηθα, Doric γέγᾶθα, as present, Soph. Phil. 1021; Pind. Nem. 3, 56.

It connected with ΓΑΩ (the theme of ἀνδάνω), γαίων, γαῦρος, Latin *gaudeo*, *gaudium*, English *gay*. See Rem. § 1.

γηράσκω and γηράω, *to grow old*, Xen. Oecon. 1,

22; Theoc. 23, 29: fut. *γηράσω* (*ā*), Plat. Rep. 3, 6; also *γηράσομαι*, Arist. Eq. 1308: aor. *ἐγήρασα*, Xen. Mem. 3, 12, 8: perf. *γεγήρακα*, Soph. Col. 727: 2 aor. *ἐγήραᾶν*, *γηραῖναι*, *γηράς*, Il. 17, 197; see also Rem. § 72. — Mid. *γηράσεται* as active, Hes. frag. 106.

Æsch. Sup. 894, *ἐγήρασαν* seems to be causative, *maintained even to old age*.

γηρύω (*ŷ*), *to speak out*, Pœtic, Pind. Olym. 1, 5; later *γηρύω* (*ŷ*), Anthol. 7, 201: aor. *ἐγήρῳσα*, Arist. Pac. 805: aor. pass. *ἐγηρύσθην* (*ŷ*) as active, Æsch. Sup. 460. — Mid. *γηρύομαι* as active, Æsch. Prom. 78: fut. *γηρύσομαι*, Eurip. Hip. 214: aor. *ἐγηρύσάμην*, Eurip. Elec. 1327.

Hes. Op. 258, and Hom. Hym. 2, 426, *γηρύομαι* has short *v*.

γίγνομαι (*ΓΕΝΩ*, *ΓΑΩ*), also *γίνομαι* (*i*), *to be produced, be born, to be, to become*, fut. *γενήσομαι*, Æsch. Prom. 1003: aor. pass. *ἐγενήσθην* not Attic, Anthol. Epigr. 247: perf. *γεγένημαι*, Xen. Hel. 2, 3, 28; Pind. Olym. 6, 98: 2 aor. *ἐγενόμην*, Xen. Anab. 4, 1, 1: 2 perf. *γέγονα*, Pœtic also *γέγαα*, Arist. Plut. 346. — See also Rem. § 68.

γέντο or *ἔγεντο*, 2 aor. mid. syncopated for *ἐγένετο*, Pind. Pyth. 3, 154; Hes. Theog. 199; not to be confounded with *γέντο* from *αἰρέω*. — *γεγάκειν* (*ā*), infin. equivalent to *γεγονέναι*, from a new present *γεγάκω*, Doric, Pind. Olym. 6, 83. — *γεγάασθε*, pres. mid. protracted from *γεγάσθε* (*γεγάεσθε*), implying a new present from *γέγαα*, Hom. Epigr. 16, 3; written also *γεγάστε* (*ā*); 3 plur. *γεγάονται* as future, Hom. Hym. 3, 198.

Observe that in Latin both the voices of this verb are in use, *gigno*, *gignor*.

γιγνώσκω and *γινώσκω* (*ΓΝΟΩ*), *to know*, fut. *γνώσομαι*, Thuc. 1, 77: perf. *ἔγνωνκα*, Xen. Cyr. 8, 8, 26: perf. pass. *ἔγνωσμαι*, Xen. Cyr. 8, 8, 3:

aor. pass. ἐγνώσθην, Xen. Hel. 4, 4, 3 : 2 aor. ἐγνων, γνώ, γνοίην, γνώθι, γνώναι, γνούς, Thuc. 8, 1 : 2 aor. mid. opt. 3 sing. γνοῖτο, συγγνοῖτο, as active, Æsch. Sup. 216, the only instance. Verbal γνωστέος, Plat. Rep. 3, 8.

The compound ἀναγιγνώσκω, *to persuade, induce*, has also aor. ἀνέγνωσα, Herod. 1, 68.

ἐγνων, 2 aor. 3 plur. Epic for ἐγνον, ἐγνωσαν, Pind. Pyth. 9, 137 : subj. Epic protracted γνώω, γνώομεν, γνώωσι, for the common γνώ, γνώμεν, γνώσι, Theoc. 25, 177 ; Odys. 16, 304 ; Il. 1, 302 : opt. γνοῖμεν, γνοῖεν, syncopated for γνοίημεν, γνοίησαν, Soph. Antig. 926 ; Il. 18, 125. — Dem. 303, ἐγνωσμαι is equivalent to the perf. act. ἐγνοκα.

The theme ΓΝΩΩ is etymologically connected with the Latin *co-gnosco, nosco*, English *know, ken*, German *kennen*. See also Rem. § 5. 2.

γλίχομαι, *to desire*, used in the present and imperfect only.

γλύφω, *to grave*, aor. ἐγλυψα, Herod. 2, 4 : perf. pass. γέγλυμμαι and ἐγλυμμαι, Herod. 2, 106 ; Plat. Conv. 40 : 2 aor. pass. ἐγλύφην, Anthol. Epigr. 66 : aor. mid. ἐγλυψάμην as active, Theoc. Epigr. 7, 4.

Etymologically connected with γλάφω, Latin *sculpo, scalpo*, English *scalp*. It may possibly be connected with κόλπος, κοῖλος, English *gulf, hollow* ; also with *scoop* (?), the *l* being omitted.

ΓΝΩΩ, see γινώσκω.

γοάω (ΓΟΩ), *to bewail, mourn*, Il. 24, 665 : imperf. ἔγοον, Il. 6, 500 : fut. γοήσομαι, Il. 21, 124. — Mid. γοάομαι as active, Eurip. Troad. 289 : imperf. ἐγοάομην, Soph. Tyr. 1249. — The Attic writers do not use the active.

γοήμεναι, inf. Epic, as if from ΓΟΗΜΙ, Il. 14, 502. — γοάασκεν and γοάσκεν, imperf. iterative, Epic, Odys. 8, 92 ; Hom. Hym. 3, 217.

γρύζω (γρύ), *to grunt, mutter*, Arist. Ran. 913 : fut.

γρούξω and γρούξομαι, Athen. 9, 54: aor. ἔγρουξα, Arist. Plut. 598.

ΓΩΝΩ, see γεγωνίσκω.

Δ.

δαΐζω, *to rend*, Il. 7, 247: fut. δαΐξω, Æsch. Agam. 207: aor. ἐδαίξα, Il. 21, 147: perf. pass. δεδαΐγμαι, Il. 17, 535; also δέδαιγμαι trisyllabic, Pind. Pyth. 8, 125: aor. pass. ἐδαίχθην, Pind. Pyth. 6, 33.

δαίνυμι or δαινύω (ΔΑΙΩ), *to entertain, treat, feast*, Il. 23, 29; Call. Cer. 84: fut. δαίσω, Æsch. Eum. 305: aor. ἔδαισα, Herod. 1, 162: aor. pass. ἐδαίσθην, Eurip. Heracl. 914. — Mid. δαίνυμαι and δαινύομαι, *to feast* (intransitive), *eat*, fut. δαίσομαι, Odys. 18, 48: aor. ἔδαισάμην, Soph. Elec. 543; Il. 23, 207.

δαίνυ, imperat. 2 sing. for δαίνυθι, Il. 9, 70. — δαινῦτο or δαινῦτο, pres. opt. mid. 3 sing., Il. 24, 665; 3 plur. δαινύατο (ῦ), Ionic as to form, for δαινῦντο, Odys. 18, 248; compare πήγνυτο from πήγνυμι. The analogical form would be δαινυ-ίτο or δαινυ-ιτο, like ἰσια-ίτο or δύνυ-ιτο: but the characteristic ι is never found in the optative of verbs in -νυμι or -νυμι. See δύνω, φύω, φθίω, and λύω.

δαίωμαι (ΔΑΩ), *to divide, allot*, Pind. Pyth. 3, 146; Odys. 15, 140: fut. δάσομαι (ᾶ), Il. 22, 354: perf. δέδασμαι and δαΐδαιμαι passively, Il. 1, 125; Odys. 1, 23: aor. ἐδάσάμην (σσ), Pind. Pyth. 4, 263; Olym. 7, 138; Xen. Œcon. 7, 24.

δασάσκετο, aor. iterative, Il. 9, 333. — Odys. 9, 551, δαιομένων is passive in sense.

δαίρω, another form of δέρω, Arist. Nub. 442.

ΔΑΙΩ, *to entertain*, see δαίνυμι.

δαίω (ΔΑΩ), *to burn*, Il. 9, 211: perf. pass. δέδαιμαι, Call. Epigr. 52; Simonid. 135: 2 perf. δέδηα as present intransitive, *to burn, blaze*, Latin ar-

deo, Il. 13, 736. — Mid. *δαίομαι*, to burn, be on fire, intransitively, Il. 8, 75 : 2 aor. (*ἔδαόμην*), subj. *δάηται*, Il. 20, 316.

Il. 4, 5, 7, *δαῖε* is transitive and agrees with Ἀθήνη· compare Il. 18, 206. 227, *ἐκ δ' αὐτοῦ δαῖε φλόγα παμφανόωσαν· τὸ (sc. πῦρ) δὲ δαῖε θεὰ γλανκῶπις Ἀθήνη.*

We may suppose that the original theme was ΔΑΦΩ, hence *δέιδανμαι*, *δανλός*, and the adjective *δαφίος* (Priscian. p. 546).

δακνάζομαι (*δάκνω*), to be distressed, Poetic, Æsch. Pers. 571.

δάκνω (ΔΑΚΩ, ΔΗΚΩ), to bite, fut. *δήξομαι*, Eurip. Bac. 351 : perf. pass. *δέδηγμαί*, Arist. Ach. 1 : aor. pass. *ἔδήχθην*, Arist. Ach. 18 : 2 aor. *ἔδακον*, Æsch. Prom. 1009.

δέδακε, 2 aor. with the Epic reduplication, Anthol. 12, 15. The verse *εἰ Γραφικοῦ πυχὴν σανὺς δέδακ' ἐν βαλανείῳ* is as its corrupt author left it ; the verse, as such, does not seem to be corrupt. The reader would do well to remember that Straton was not Simonides.

δαμαλίζω (*δαμάω*), to subdue, tame, Pind. Pyth. 5, 162.

δαμάω (ΔΑΜΩ, ΔΜΑΩ), Poetic for the regular *δαμάζω*, to subdue, tame, Il. 1, 61 : fut. (*δαμάσω*, *δαμῶ*) protracted *δαμάα*, *δαμῶσι*, Il. 6, 368 ; 22, 271 : perf. pass. *δέδμημαι*, Il. 5, 878 : aor. pass. *ἔδμηθην*, Il. 4, 79 : 3 fut. pass. *δεδμησομαι*, Hom. Hym. 1, 543 : 2 aor. pass. *ἔδάμην*, Soph. Elec. 844.

δάμεν, 2 aor. pass. 3 plur. Epic for *ἔδάμησαν*, Il. 8, 344 : subj. *δαμείω*, *δαμείετε*, Odys. 18, 54 ; Il. 7, 72 : 3 sing. *δαμήη*, for *δαμῆ*, Il. 22, 246 : infin. *δαμήμεναι*, Il. 10, 403.

The theme ΔΑΜΩ is evidently connected with the Latin verb *domo*, English *tame*.

δαμνάω, for *δαμάω*, Odys. 11, 221 : imperf. *ἔδამναον*, Il. 5, 391. — Mid. *δαμνάομαι* transitive, Il. 14, 199.

δάμνασσε, imperf. iterative, Hom. Hym. 3, 252. It may be referred also to δάμνημι.

δάμνημι, from δαμνάω, Il. 5, 893. — Mid. δάμναμαι transitive, Odys. 14, 488.

δαρθάνω (ΔΑΡΘΩ), usually καταδαρθάνω, *to sleep*, Plat. Phædo, 43: perf. δεδάρθηκα, Plat. Conv. 42: 2 aor. ἔδαρθον, Epic ἔδραθον, Odys. 20, 143; 8, 296; Xen. Hel. 7, 2, 23: 2 aor. pass. ἐδάρθην and ἐδράθην as active, Apol. 2, 1231; Odys. 5, 471.

δατέομαι (δαίομαι, δατήρ), *to divide*, Herod. 1, 216; Pind. Olym. 7, 102: aor. infin. δατέασθαι, Hes. Op. 765.

ΔΑΩ, *to divide*, see δαίομαι.

ΔΑΩ, *to burn*, see δαίω.

ΔΑΩ, *to teach, cause to learn*, Epic, 2 aor. ἔδαον, δέδαον, Theoc. 24, 127; Odys. 6, 233: perf. δεδάηκα as middle, *to have learned, know*, Odys. 2, 61; Herod. 2, 165: 2 perf. δέδαα, *to have taught*; also as middle, *to have learned*, Hom. Hym. 2, 510; Odys. 17, 519: 2 aor. ἐδάην as middle, *to learn*, Æsch. Ag. 123; Pind. Olym. 7, 166. — Mid. ΔΑΟΜΑΙ, *to teach one's self, simply to learn*, fut. δαήσομαι, Odys. 3, 187: perf. δεδάημαι, Theoc. 8, 4. — See also δεδάομαι.

δαείω, 2 aor. pass. subj. Epic for δαῶ (δαίω), Il. 10, 425: inf. δαήμεναι, Il. 6, 150.

δέατο or δόατο (ΔΕΑΩ, ΔΟΑΩ), *he appeared*, a defective imperf. mid. (like ἴστατο from ἴσταμαι), Epic, Odys. 6, 242: aor. δοάσατο, Il. 13, 458; subj. δοάσεται, Il. 23, 339.

“Whenever Homer describes any one as having been in doubt, and after consideration making up his mind what course to pursue, he uses this verse, ᾧδε δέ οἱ φρονέοντι δοάσατο κέριδιον εἶναι.” Buttmann.

δεδάομαι (ΔΑΩ, δέδαα), *to learn, find out*, infin.
 δεδάσθαι protracted from δεδάσθαι (δεδάεσθαι),
 Odys. 16, 316.

δεδίσκομαι (δίω), *to frighten*, Arist. Lys. 564.

δεδίσκομαι (δείκνυμι), *to welcome, greet*, Odys. 15,
 150.

δεδίττομαι (δίω), *to frighten*, Plat. Phædr. 50.

δεδοίκα, see δείδω.

δεδοκημένος (δείκνυμι, or δέχομαι), *on the look out,
 watching*, a defective perf. mid. part. Epic, Il.
 15, 730.

δειῖ, *it is necessary*, see δέω, *to want*.

δειδίσκομαι (δείκνυμι), another form of δεδίσκομαι,
to welcome, greet, Odys. 3, 41.

Apol. 1, 558, δειδίσκομαι is equivalent to δεικανάω.

δειδίσσομαι (δίω), *to frighten*, Epic, Il. 4, 184 : fut.
 δειδίξομαι, Il. 20, 201 : aor. ἔδειδιξάμην, Il. 18,
 164.

Il. 2, 190, δειδίσεσθαι is intransitive, *to fear*.

δείδω (ΔΕΙΩ, ΔΕΩ), *to fear*, Epic in the present
 and future, Il. 11, 470 : fut. δείσομαι, Il. 15, 299 :
 aor. ἔδεισα, Epic ἔδδεια, Xen. Cyr. 1, 4, 22 ;
 Il. 1, 33 : perf. δέδοικα, Epic δείδοικα, as present,
 Soph. Aj. 278 ; Il. 1, 555 ; 12, 244. — See
 also δίω.

περιδδεια, aor. Epic for περιέδεια, Il. 11, 508 : part.
 ὑποδδείσας for ὑποδείσας, Il. 18, 199. — δεδοίκα, a new
 present from δέδοικα, Theoc. 15, 58. — δέδοιγμεν, perf.
 1 plur. for δεδοίκαμεν, Etymol. Magn.

The form ΔΕΩ gives δέος, after the analogy of ΕΠΩ
 (ΕΠΩ), ἔπος· ΜΕΠΩ (ΜΕΡΩ), μέρος.

The original theme was FΔΕΙΩ or FΔΕΩ. We may
 therefore suppose that περιδδεια, ὑποδδείσας, θεουδής, were
 originally περιFδεια, ὑποFδείσας, θεοFδης.

δειεληῆσαι (δείλη, δείελος), *to take an afternoon's
 luncheon*, found only in the aor. part. δειεληήσας,
 Odys. 17, 599.

δεικανάω (δείκνυμι), *to stretch out the hand, hold out something in the hand, show*, Theoc. 24, 56.

—Mid. δεικανάομαι, *to welcome, greet*, imperf. 3 plur. δεικανάωντο, protracted from δεικανῶντο (δεικανάοντο), Il. 15, 86.

δείκνυμι and δεικνύω (ΔΕΙΚΩ), *to show, point out*, Hes. Op. 449: fut. δείξω, Xen. Cyr. 3, 3, 53: aor. ἔδειξα, Thuc. 1, 74: perf. δέδειχα, Athen. 2, 55: perf. pass. δέδειγμαι, Xen. Cyr. 2, 3, 9: aor. pass. ἐδείχθην, Eurip. Sup. 1209. Verbal δεικτέος, Xen. Mem. 3, 5, 8. — The Ionians say δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην, Herod. 3, 122; 5, 22; 9, 27; 6, 104.

The mid. δεικνυμαι, in the Epic language, means also *to welcome, greet, drink to*, Il. 9, 196; Hom. Hym. 1, 11. See also δεικανάομαι.

δειδεγμαι, perf. mid. Epic for δέδειγμαι. 3 plur. δειδέχασθαι, Odys. 7, 72. — δειδεκτο, pluperf. 3 sing. as aorist, Il. 9, 224; 3 plur. δειδέχαστο as imperfect, Il. 4, 4: all in the sense *to welcome, greet, or drink to*. They are often referred to the kindred δέχομαι.

δειπνέω, *to sup*, regular. — For the syncopated perfect δεδείπναμεν, δεδειπνάσαι, see Rem. § 68.

δείρω, Ionic for δέρω, Herod. 2, 39; 4, 64.

ΔΕΙΩ, see δείδω.

δέχομαι, Ionic for δέχομαι, Herod. 7, 177.

δέμω (ΔΜΕΩ), *to build*, Hom. Hym. 2, 87; Odys. 23, 192: aor. ἔδειμα, Herod. 1, 179; Il. 7, 337: perf. pass. δέδημαι, Herod. 7, 200: aor. mid. ἐδειμάμην, *to build for one's self*, Herod. 4, 78.

δέρομαι, *to look sharply, see, catch a view of*, aor. ἐδέρχθην, Æsch. Prom. 53: 2 aor. ἔδραχον, Eurip. Orest. 1456; later ἔδραχα, Orph. Argon. 133: 2 aor. pass. ἐδράχην, Pind. Pyth. 2, 38: 2 perf. δέδορα as present, Soph. Aj. 1.

Pind. Olym. 1, 152; Nem. 3, 148; 9, 98, δέδορα is intransitive, *to be conspicuous, shine*.

δέρω, to flay; scourge, fut. δερω̄, Arist. Eq. 370: aor. ἔδειρα, Il. 1, 459; Herod. 4, 60; Arist. Lys. 740. 953.

δέυομαι, Epic for δέομαι, to need, Il. 5, 202; 1, 468: fut. δενήσομαι, Il. 13, 786: aor. ἐδεύησα, Odys. 9, 483.

δέχνημαι, later for δέχομαι, Anthol. 9, 553.

δέχομαι, to receive, accept, fut. δέξομαι, Soph. Col. 4: perf. δέδεγμαi, Thuc. 1, 9: aor. pass. ἐδέχθην actively or passively, Eurip. Heracl. 757; Dem. 1012: aor. mid. ἐδεξάμην, Eurip. Alc. 683: 3 fut. δεδέξομαι actively, Il. 5, 238. Verbal δεκτέος, Xen. Œcon. 7, 35.

δέχεται, pres. 3 plur. Epic for δέχονται, Il. 12, 147: pres. part. δέγμενος for δεχόμενος, waiting for, Il. 2, 137; or for δεξάμενος, Pind. Pyth. 4, 226. — ἐδέγμην, imperf. for ἐδεχόμεν, was expecting, Odys. 9, 513. — δέκτο or ἔδεκτο, 2 aor. mid. 3 sing. Epic, Odys. 9, 353; Il. 15, 88: imperat. 2 sing. δέξο (δεχσο), Il. 19, 10: 2 plur. δέχθε, Apol. 4, 554: infin. δέχθαι, Il. 1, 23; Eurip. Rhes. 525. — Il. 10, 62, δεδεγμένος is equivalent to δεχόμενος, waiting; Il. 4, 107, it is equivalent to δεδοκημένος, on the look out, watching.

δέω, to bind, fut. δήσω, Xen. Anab. 5, 8, 23: aor. ἔδησα, Soph. Antig. 1112: perf. δέδεκα, Dem. 764: perf. pass. δέδεμαι, Xen. Anab. 3, 4, 35; also δέδεσμαι, Hippocr.: aor. pass. ἐδέσθην, Xen. Hel. 1, 7, 39: 3 fut. pass. δεδήσομαι equivalent to δεθήσομαι, Xen. Cyr. 4, 3, 18. Verbal δετέος, Arist. Eccl. 785. — Mid. δέομαι transitive, imperf. ἐδεόμην, Il. 18, 553: aor. ἐδησάμην, Il. 2. 44.

In this verb εο, εω, εου are contracted contrary to the analogy of dissyllabic verbs in έω· δοῦν, Plat. Cratyl. 76; ἀναδῶν, Arist. Plut. 589; κατέδουν, Thuc. 7, 53; ἀναδοῦμαι, Xen. Hel. 5, 1, 21: evidently in order to make a distinction between this and the following. — δησάσκετο, aor. mid. iterative, Il. 24, 15.

It may possibly be etymologically connected with the English tie, tight.

δέω, *to want, be wanting, lack, fail*, Æsch. Prom. 1006: fut. δεήσω, Plat. Rep. 3, 8: aor. ἐδέησα, Dem. 678; Epic ἔδησα, Il. 18, 100: perf. δεδήκα, Plat. Polit. 19: aor. pass. ἐδεήθην as middle, Thuc. 1, 27. — Mid. δέομαι, *to need, beg*, fut. δεήσομαι, Xen. Anab. 5, 4, 9: perf. δεδέημαι, Dem. 415.

Impersonal δεῖ, *it is necessary, there is need*, δέη, δέοι, δεῖν, δέον, fut. δεήσει, Xen. Cyr. 6, 1, 17: aor. ἐδέησε, Arist. Vesp. 612.

ΔΗΚΩ, see δάνω.

δῆλομαι, *to wish*, Doric, equivalent to θέλω, βούλομαι, Theoc. 5, 27.

δήω (ΔΑΩ), *I shall find*, Epic, Il. 9, 418. 685; Odys. 4, 544.

We may assume a future δαεσω from ΔΑΩ, hence δαεω, and, by contracting the first two syllables (αε), δήω. Compare κέω or κείω: also αἰδεῖο from αἰδέομαι.

δαιτιάω (δίαιτα), *to decide, arbitrate*, fut. δαιτιήσω, Dem. 861: aor. ἐδιήτησα, Dem. 542; Doric διαίτασα, Pind. Pyth. 9, 121: perf. δεδιήτηκα, Dem. 902: perf. pass. δεδιήτημαι, Dem. 542. — Mid. δαιτιάομαι, *to pass life, live, dwell*, Hippocr. de Aer. § 44: imperf. διηταόμην, Lysias, 13: fut. δαιτιήσομαι, Plat. Rep. 2, 12: perf. δεδιήτημαι, Thuc. 7, 77: aor. pass. διητήθην, Ionic δαιτήθην as middle, Thuc. 7, 87; Herod. 2, 112. Verbal δαιτιητέος as middle (δεῖ δαιτιάσθαι), Hippocr.

διακονέω (διάκονος), *to minister, wait upon*, imperf. διηκόνουν, Eurip. Cycl. 406: fut. διακονήσω, Plat. Gorg. 61: perf. δεδιηκόνηκα, Athen. 7, 42: perf. pass. δεδιηκόνημαι, Dem. 1230: aor. pass. ἐδιακονήθην, Dem. 1206.

διαλέγω (διά, λέγω), *to separate, select*. — Mid. διαλέγομαι, *to discuss, converse with*, fut. διαλέ-

ξομαι, Dem. 140 : perf. διείλεγμαi, Xen. Hel. 5, 4, 29 : aor. pass. διελέχθην as middle, Xen. Mem. 1, 6, 1 : aor. mid. διελεξάμην Epic only, Il. 11, 407 : fut. pass. διαλεχθήσομαι as middle, Isoc. 195. Verbal διαλεκτέος, Isoc. 101.

διδάσκω (ΔΑΩ, ΔΙΔΑΧΩ), to teach, fut. διδάξω, Arist. Plut. 582 : aor. ἐδίδαξα, Thuc. 2, 60 ; also ἐδιδάσκησα Epic, Hes. Op. 64 : perf. δεδίδαχα, Xen. Cyr. 1, 3, 18 : perf. pass. δεδίδαγμαi, Xen. Conv. 9, 6 : aor. pass. ἐδιδάχθην, Æsch. Prom. 10. Verbal διδακτέος, Xen. Hel. 6, 3, 7. — Mid. διδάσκομαι, to cause to be taught, give an education ; also to learn, that is, to teach one's self : fut. διδάξομαι, Xen. Mem. 1, 2, 20 : aor. ἐδιδασάμην, Arist. Nub. 1338 ; Soph. Antig. 356.

The derived tenses show that the last consonant of the root is a palatal ; the noun διδασχῆ presupposes a theme in -χω · therefore διδάσκω is formed by inserting σ before χ, and changing the latter into its corresponding smooth palatal. Compare εἶσκω, λάσκω, μίσγω. — ΔΙΔΑΧΩ without the reduplication may be compared with the Latin doceo, disco.

δίδημι (δέω), to bind, imperf. ἐδίδην, Il. 11, 105.

διδόω (ΔΟΩ), to give, 2 sing. δίδοῖς, δίδοῖσθα, Il. 9, 164 ; 19, 270 ; 3 sing. δίδοι, Herod. 1, 107 ; imperat. δίδου (δίδοε), Eurip. Med. 617 : imperf. ἐδίδουν (ἐδίδοον), Xen. Cyr. 8, 2, 17 ; Hes. Op. 138 : fut. διδώσω Epic, Odys. 13, 358 ; 24, 314.

δίδοι, imperat. 2 sing. for δίδου (δίδοε), Pind. Olym. 1, 136.

It is the same as the Latin do ; the derivative dos of course is the same as δώς.

διδράσκω (ΔΡΑΩ), only in composition ἀποδιδράσκω, διαδιδράσκω, ἐκδιδράσκω, to run away, skulk, fut. δράσομαι (ᾱ), Dem. 130 : aor. ἔδρασα, Xen. Cyr. 1, 4, 13 : perf. δέδραχα, Xen. Anab. 1, 4, 8 : 2 aor. ἔδραν Ionic ἔδρην, δρῶ, δραίνην, δρᾶναι, δράς, Eurip. Heracl. 14 ; Rem. § 72.

διδρῆσκα, δρῆσομαι, &c., Ionic for *διδράσκα*.

δίδωμι (*διδώω, ΔΟΩ*), *to give*, fut. *δώσω*, Xen. Anab. 7, 3, 10: aor. *ἔδωκα*, only in the indicative, Xen. Mem. 1, 1, 9: perf. *δέδωκα*, Thuc. 5, 11: perf. pass. *δέδομαι*, Xen. Hel. 7, 1, 5: aor. pass. *ἔδόθην*, Xen. Hel. 3, 1, 6: 2 aor. *ἔδων, δῶ, δοίην, δός, δοῦναι, δούς*, Thuc. 2, 27. Verbal *δοτέος*, Xen. Eq. 10, 12. — Mid. *δίδομαι*, see *ἀποδίδωμι*. — See also *διδόω*.

The fut. mid. *ἐκδώσομαι*, of *ἐκδίδωμι*, is passive in signification, Hippocr.

The singular *ἔδωκα, ἔδωκας, ἔδωκε*, and the 3 plur. *ἔδωκαν*, with good writers are much more common than the remaining forms of the aorist *ἔδωκα*. On the other hand, the singular of the 2 aor. *ἔδων* is not used in the indicative.

δίδωθι, pres. imperat. 2 sing. for *δίδοθι*, Odys. 3, 38: infin. *διδούναι*, Epic for *διδόναι*, Il. 24, 425. — *δόσκον*, 2 aor. iterative, Il. 18, 546; Odys. 19, 76. — *δώω, δώης, δώη, δώωσι*, 2 aor. subj. Epic for *δῶ, δῶς, δῶ, δῶσι*, Il. 6, 527; 1, 137; also *δώησι* for *δῶη*, Il. 1, 324. Also 3 sing. *δῶσι* for *δῶ*, Il. 1, 129; 1 plur. *δώομεν* for *δῶμεν*, Il. 7, 299: infin. *δόμεναι* and *δόμεν*, for *δοῦναι*, Il. 1, 116; 479. — *δώην, δώης, δῶη*, 2 aor. opt. for *δοίην, δοίης, δοίη*, Xen. Cyr. 3, 1, 35; Herod. 9, 111. Many critics suppose that these forms belong to the later Greek; compare *ἀλώην* from *ἀλίσκομαι*. — *δεδοανθι, αποδεδοανθι*, 2 perf. 3 plur. Bœotic, in an ancient inscription, Rose's Inscript. Græc. tab. 39, l. 35. Compare *ωνθι*, for *ωντι* (*ῶσι*), in the same inscription.

δίζημαι, to seek, Epic and Ionic, *δίζησθαι, διζήμενος*, retaining *η* in the inflexion, Odys. 11, 100; Il. 4, 88; Herod. 1, 94: imperf. *ἔδιζήμην*, Herod. 1, 214: fut. *διζήσομαι*, Odys. 16, 239: aor. *ἔδιζήσαμην*, Plutarch. p. 1118, quoted.

δίζω, to consider, φροντίζω, doubt, Herod. 1, 65: imperf. *ἔδιζον*, Il. 16, 713. Compare Xen. Apol. 15. — Mid. *δίζομαι* equivalent to *δίζημαι*, Theoc. 25, 37; Hes. Op. 601: imperf. *ἔδιζόμην*, Mosch. 2, 28.

- διηκονέω, Ionic for διακονέω, Herod. 4, 154.
- δίημι (διά, ἴημι), *to moisten, sprinkle*, part. διείς, Athen. 7, 41. — Mid. δέιμαι as active, Arist. Plut. 720.
- δίημι (δίω), *to chase away*, imperf. 3 plur. ἐδίεσαν, Il. 18, 584. — Mid. δέιμαι, *to speed*, Il. 23, 475; 12, 304.
- ΔΙΚΩ, *to fling*, Poetic, 2 aor. ἔδικον, δίκε, δικών, Pind. Olym. 10, 86; Eurip. Bac. 599; Æsch. Choëph. 99.
- διψάω (ᾶ), *to thirst, be thirsty*, Odys. 11, 583: fut. διψήσω, Xen. Mem. 2, 1, 17: aor. ἐδίψησα, Xen. Cyr. 7, 5, 81: perf. δεδίψηκα, Hippocr.
- διπέω, another form of διψάω, Athen. 10, 43.
- δίω, *to fear*, Epic in the present and imperfect, Il. 9, 433: 2 perf. δέδια, Epic δείδια, as present, δεδίω, δεδειήην, δέδιθι, δεδιέναι, δεδιώς, Il. 10, 93; Hes. Scut. 248; Arist. Eq. 224; Isæus, 101: 2 pluperf. ἐδεδίειν, Dem. 915. — Mid. δίομαι, *to cause to fear, simply to frighten, scare*, Æsch. Eum. 357; Il. 5, 763. — See also δείδω.

δείδιε, imperf. 3 sing. from a new present ΔΕΙΔΙΩ, Il. 18, 34. Compare ἄρηεν from ἀραρίσκω. — For the syncopated forms of the second perfect and pluperfect, δέδιμεν or δείδιμεν, δέδιτε, δεδειήην, δέδιθι or δείδιθι, δείδιτε, δειδίμεν, δειδυῖα, ἐδειδιμεν, ἐδέδισαν or ἐδειδισαν, see Rem. § 68.

- δίωκω (ΔΙΩΚΑΘΩ), *to pursue*, fut. διώξω, διώξομαι, Arist. Thesm. 1224; Thuc. 7, 85: aor. ἐδίωξα, Xen. Hel. 2, 4, 13: aor. pass. ἐδιώχθην, Thuc. 3, 4: 2 aor. ἐδιώκαθον, διωκάθω, διωκάθειν, Arist. Vesp. 1203; Nub. 1482; Plat. Gorg. 85; Euthph. 20. Verbal διωκτέος, Xen. Anab. 3, 3, 8. — Mid. διώκομαι transitive, Il. 21, 602.

διώκετον, imperf. 3 dual for διωκέτην, Il. 10, 364; like λαφύσσειτον for ελαφυσσέτην, from λαφύσσω, Il. 18, 583.

ΔΜΑΩ, see *δαμάζω*.

ΔΜΕΩ, see *δέμω*.

δοάσσατο, see *δέατο*.

δόατο, see *δέατο*.

δοκέω (**ΔΟΚΩ**), *to seem, think*, fut. *δόξω*, Xen.

Anab. 1, 4, 15; aor. *ἔδοξα*, Xen. Cyr. 6, 3, 5: perf. pass. *δέδογμαi*, Arist. Eccl. 759: aor. pass. part. *δοκθεῖς*, Antiph. 630. — The regular forms *δοκήσω*, *ἔδόκησα*, *δεδόκημαι*, *δοκηθεῖς* are Poetic; Æsch. Prom. 386; Pind. Olym. 13, 79; Eurip. Med. 763; Alc. 1161.

Impersonal *δοκεῖ*, *it seems, appears*, *δόξει*, *ἔδοξε*, *δέδοκται*. — Also *δοκήσει*, *ἔδόκησε*, *δεδόκηκε*, *δεδόκηται*, Eurip. Heracl. 261; Sup. 129; Æsch. Eum. 309; Herod. 7, 16.

δουπέω (**ΔΟΥΠΩ**), *to sound heavily, as in falling*, Poetic, imperf. *ἔδούπεον*, Apol. 2, 1057: aor. *ἔδούπησα* and *ἔγδούπησα*, Il. 4, 505; 11, 45: 2 aor. *ἔδουπον* later, Brunck's Analect. 2, 33 (96): 2 perf. *δέδουπα*, *δεδουπώς*, *fallen, dead*, Il. 23, 679.

The aor. *ἔγδούπησα* presupposes **ΓΛΟΤΠΕΩ** (**ΓΛΟΤΠΩ**), probably the original theme. Compare *κτυπέω*, *τύπω*, **ΤΤΠΩ**.

ΔΟΩ, see *δίδωμι*.

δραίνω (*δράω*), *to do, plan, project*, Il. 10, 96.

ΔΡΑΜΩ, see *τρέχω*.

δρασκάζω, for *διδράσκω*, Lys. 359.

ΔΡΑΩ, see *διδράσκω*.

δράω, *to do*, fut. *δράσω* (*ā*), Soph. Col. 822: aor. *ἔδρασα*, Thuc. 8, 40: perf. *δέδρακα*, Soph. Antig. 442: perf. pass. *δέδραμαι* and *δέδρασμαι*, Eurip. Orest. 1318; Thuc. 3, 54: aor. pass. *ἔδράσθην*, Thuc. 3, 38.

Sometimes *δρῶ* has the force of the *future*, Arist. Plut. 59. — *δρῶσι*, pres. 3 plur. protracted from *δρῶσι*, Epic,

Odys. 15, 324 : optat. δρωόοιμι, for δρωῖμι (δρωόοιμι), Odys. 15, 316 ; compare ἠβώοοιμι from ἠβάω.

ΔΡΕΜΩ, see **τρέχω**.

δρέπω, sometimes **δρέπτω**, *to pluck, enjoy*, Mosch. 2, 69 : aor. **ἔδρεψα**, Herod. 2, 92 : 2 aor. **ἔδραπον**, **δραπών**, Pind. Pyth. 4, 231. — Mid. **δρέπομαι**, *to pluck for one's self, enjoy*, Pind. Nem. 2, 13 : fut. **δρέψομαι**, Doric **δρεψεῦμαι**, Theoc. 18, 40 : aor. **ἔδρεψάμην**, Æsch. Sept. 718.

δρήσσω, for **δράω**, *to do*, Apol. 3, 274.

δρηστεύω, for **διδράσκω**, Herod. 4, 79.

δρομάω or **δρωμάω** (**ΔΡΕΜΩ**), *to run*, 3 sing. **δρωμά**, in Hesychius : imperf. iterative **δρομάασκε**, Hes. frag. 156.

δρύπτω and **δρύφω**, *to tear the flesh*, Eurip. Elec. 150 ; Il. 24, 21 : aor. **ἔδρυνσα**, Il. 16, 324 : aor. pass. **ἔδρύφθην**, Il. 23, 395. — Mid. **δρύπτομαι**, *to tear one's own flesh*, Xen. Cyr. 3, 1, 13 : aor. **ἔδρυνάμην**, Odys. 2, 153.

δρωμάω, see **δρωμάω**.

δύναμαι, *to be able, can*, like **ἴσταμαι** in the present and imperfect : imperf. **ἔδυνάμην** and **ἠδυνάμην**, Xen. Anab. 7, 2, 33 ; Herod. 1, 10 : fut. **δυνήσομαι**, Soph. Antig. 90 : perf. **δεδύνημαι**, Dem. 48 : aor. **ἔδυνήθην** and **ἠδυνήθην**, also **ἔδυνάσθην**, Soph. Aj. 1067 ; Æsch. Prom. 206 ; Xen. Hel. 7, 3, 3 : aor. mid. **ἔδυνησάμην** Epic, Il. 14, 33. Verbal **δυνατός**, *possible, able*.

δύνη, pres. 2 sing. for **δύνασαι**, Eurip. Hec. 253 : subj. 2 sing. **δύνηαι** Epic for **δύνη**, Il. 6, 229 ; 1 plur. **δυνεώμεθα**, 3 plur. **δυνέωνται**, Ionic for **δυνώμεθα**, **δύνωνται**, Herod. 4, 97 ; 7, 163.

The accent of the present subjunctive and optative is thrown as far back as possible ; **δύνωμαι**, **δύνηται**, **δύνησθε**, **δύνωνται** · **δύναιο**, **δύναιτο**, **δύναισθε**, **δύναιντο**.

δύνω (**δύω**), *to enter, put on one's self, go down, set, sink*, Herod. 7, 218 ; Il. 5, 845 ; equivalent to

δύομαι from *δύω* · perf. *δέδυχα*, Arist. Vesp. 140: 2 aor. *ἔδυν*, *δύω* (*ῥ*), *δύην* (*ῥ*), *δῦθι*, *δῦναι*, *δύς*, Xen. Cyr. 8, 3, 1. — Mid. *δύνομαι* as active, Call. Epigr. 19, 6; 21, 2.

δυνέουσι, pres. 3 plur. for *δύνουσι*, Herod. 3, 98. — *δύσκειν*, 2 aor. iterative, Il. 8, 271: 3 plur. *ἔδῦν* for *ἔδυσαν*, Il. 4, 222. — *δῦμεν*, 2 aor. opt. 1 plur. for *δύημεν*, like *δοῖμεν*, *θείημεν*, for *δοίημεν*, *θείημεν*, Il. 16, 99. — According to Buttmann, the subjunctive *δύη*, Odys. 9, 377; 18, 348; 20, 286, ought to be written *δύη*, optative, because it depends on a *historical tense*.

δύπτω, for *δύνω* or *δύω*, Apol. 1, 1008: aor. *ἔδυπα*, Apol. 1, 1326.

It seems to be etymologically connected with the Saxon *dyfan*, English *dip*, *dive*.

δύω, to cause to enter, to put on another, envelope, immerse, sink, Arist. Av. 712; Odys. 5, 272: fut. *δύσω* (*ῥ*), Arist. Eccl. 668: aor. *ἔδυσα*, Il. 18, 83: perf. *δέδυχα*, Xen. Anab. 5, 8, 23: perf. pass. *δέδῦμαι*, Dem. 1268: aor. pass. *ἔδύθην* (*ῥ*), Arist. Ran. 715: 2 aor. pass. *ἔδύην*, *διεκδύηναι*, Hippocr. Verbal *δυτέος*, Plat. Rep. 5, 6. — Mid. *δύομαι*, to enter, put on one's self, go down, set, sink, Il. 5, 140: fut. *δύσομαι*, Xen. Anab. 3, 5, 11: aor. *ἔδυσάμην*, Odys. 5, 352; also *ἔδυσόμην* Epic, Il. 7, 465. — The equivalent *δύνω*, *ἔδυν* are more common than *δύομαι*, *ἔδυσάμην*.

Sometimes the present *δύω* is intransitive, equivalent to *δύνω*, as Odys. 5, 272.

δύσοο, aor. mid. imperat. from *ἔδυσόμην*, Il. 16, 129. — Odys. 1, 24, and Hes. Op. 382, *δυσόμενος* is a real *future middle*; see *καταβήσεται* under *βαίνω*.

δωρέομαι (*δῶρον*), to present, give, fut. *δωρήσομαι*, once *δωρήσω*, Eurip. Troad. 382; Hom. frag. 8: perf. *δεδώρημαι*, Xen. Cyr. 5, 2, 8: aor. pass. *ἔδωρήθην* always passively, Soph. Aj. 1029: aor.

ἔδωρησάμην, rare and Poetic ἐδώρησα, Xen. Anab. 7, 3, 27; Pind. Olym. 6, 131; Hes. Op. 82.

E.

ἔαφθῃ or ἔαφθη, see ἀπτω.

ἔάω, to permit, let, let alone; Epic εἰάω, Il. 4, 55; 2, 113: fut. ἔάσω (ᾶ), Thuc. 1, 144: aor. εἶᾶσα, Xen. Anab. 1, 9, 18: perf. εἶᾶκα, Dem. 99: aor. pass. εἰάθην (ᾶ), Isoc. 60: fut. mid. ἔάσομαι as passive, Eurip. Aul. 331. Verbal ἔατέος, Herod. 8, 108.

ἔασκεν, imperf. iterative, Il. 11, 330.

The original form was εἴαω (perhaps εἴαω), hence the imperative ἔβασον for ἔασον, in Hesychius.

ἔγγυάω (ἔγγύη), to betroth, proffer, imperf. ἠγγύαον and ἐνεγύαον, Dem. 890; Isæus, 59: aor. ἠγγύησα and ἐνεγύησα, also ἐνεγγύησα, Eurip. Aul. 703; Isæus, 39; Dem. 1366: perf. (ἠγγύηκα), pluperf. ἠγγυήκειν, Isæus, 51; also ἔγγεγύηκα, Dem. 1363: perf. pass. ἠγγύημαι and ἔγγεγύημαι, Dem. 394. 900: pluperf. pass. ἔγγεγυήμην and ἐνεγγεγυήμην, Isæus, 49; Dem. 901: aor. pass. ἠγγυήθην, Dem. 1361. — Mid. ἔγγυάομαι, to accept a proffer, bind one's self, engage, imperf. ἠγγυαόμην and ἐνεγγυαόμην, Xen. Anab. 7, 4, 13; Isæus, 60: fut. ἔγγυήσομαι, Dem. 715: aor. ἠγγυησάμην and ἐνεγγυησάμην, also ἔγγυησάμην, Andoc. 22; Isæus, 49. 88.

The forms ἐνεγγύησα, ἐνεγγεγυήμην, ἐνεγγυαόμην, and ἐνεγγυησάμην are anomalous, inasmuch as they repeat the preposition ἐν. — ἔγγυάασθαι, pres. mid. infin. protracted from ἔγγυᾶσθαι (ἔγγυάεσθαι), Odys. 8, 351.

ἐγείρω (ΕΓΕΡΩ, ΕΓΡΩ), to rouse, waken, raise, fut. ἐγερῶ, Xen. Hel. 6, 4, 36: aor. ἠγείρα, Il. 5, 208: aor. pass. ἠγέρθην as middle, Xen. Cyr.

8, 7, 2: 2 perf. ἐγρήγορα as neuter present, *to be awake*, Xen. Cyr. 4, 5, 7. — Mid. ἐγείρομαι, *to raise one's self*, simply *to rise, wake*, perf. ἐγήγευμαι, Thuc. 7, 51: aor. ἠγειράμην rare, Hippocr.: 2 aor. ἠγρόμην, ἔγρωμαι, ἐγροίμην, ἔγρευο Epic, ἐγρέσθαι, ἐγρόμενος, Arist. Ran. 51; Vesp. 774; Odys. 6, 113; Eurip. Rhes. 531; Thuc. 18, 55; Plat. Lys. 3.

ἠγεροτο, pluperf. mid. 3 sing. without the Attic reduplication, Hippocr. — ἐγρήγορθε, 2 perf. imperat. 2 plur. Epic for ἐγρηγόρετε, Il. 7, 371: infin. ἐγρήγορθαι or ἐγρηγόρθαι, Il. 10, 67. — ἐγρηγόρθᾶσι, 2 perf. 3 plur. Epic for ἐγρηγόρᾶσι, Il. 10, 419; as if from ΕΓΕΡΘΩ.

ἐγκωμιάζω (ἐγκώμιον, ἐν, κῶμος), *to praise, laud*, fut. ἐγκωμιάσω and ἐγκωμιάσομαι, Plat. Gorg. 156; Conv. 24: aor. ἐνεκωμίασα, Plat. Lach. 18: perf. ἐγκεκωμίακα, Plat. Leg. 1, 5: perf. pass. ἐγκεκωμιάσμαι, Plat. Charm. 12.

ἐγρηγοράω (ἐγρήγορα, ἐγείρω), part. protracted ἐγρηγορόων (ἐγρηγορῶν, -ράων), *waking*, Odys. 20, 6.

ἐγρήσσω (ἐγρήγορα, ἐγείρω), *to be awake*, Odys. 20, 33; Il. 17, 660.

ἘΔΩ, *to seat*, see ἔζομαι.

ἔδω, see ἐσθίω, *to eat*.

ἔείδομαι, see εἶδομαι.

ἔέλδομαι, see ἔλδομαι.

ἔέλπομαι, see ἔλπω.

ἔέργνυ, see ἔργνυμι.

ἔέργω (ΕΕΡΓΑΘΩ), Epic and Ionic for ἔργω, εἶργω, *to shut out, keep off, debar, prevent, separate*, Il. 4, 131; 13, 525; Herod. 8, 98: 2 aor. ἐέργαθον, Il. 5, 147. — Also for ἔργω, εἶργνυμι, *to shut in, confine, include*, Il. 2, 617: perf. pass. part. ἐεργμένος, *closely compacted*, Il. 5, 89.

ἔέρχατο, pluperf. pass. 3 plur. Epic for ἐεργμένοι ἦσαν, *were shut up*, Odys. 10, 241.

ἕζομαι (ἘΔΩ), *to seat one's self, simply to sit*, Poetic, Soph. Tyr. 32: imperf. ἕζομην as aorist, Il. 1, 48; Æsch. Eum. 3. — For ἔδοῦμαι, ἔδήσομαι, ἔσθην, ἔσθήσομαι, see the compound καθέζομαι.

This verb is connected with σαιίνη, σέλμα, σφέλας, ἘΩ (to place), also with the Latin *sedeo, sedo, sideo* (ἕζω), *sedes, sedile, sella, solum* (?); English *seat, sit, set, sell, sill, saddle, settle, soil*; German *schwelle*.

ἔθελω, *to will, wish*, fut. ἐθελήσω, Xen. Anab. 5, 7, 30: aor. ἤθελησα, Xen. Cyr. 5, 1, 19: perf. ἠθέληκα, Xen. Cyr. 5, 2, 9. — See also θέλω.

ἐθίζω (ἔθω, ἔθος), *to accustom*, fut. ἐθίσω, Xen. Cyr. 3, 3, 53: aor. εἴθισα, Dem. 477: perf. εἴθισα, Plat. Men. 1: perf. pass. εἴθισμαι, Eurip. Med. 122: aor. pass. εἰθίσθην, Plat. Leg. 3, 3. Verbal ἐθιστέος, Xen. Mem. 2, 1, 28.

ἔθω, *to be accustomed, wont*, only part. ἔθων, *wont*, Epic, Il. 9, 540: 2 perf. εἴωθα, Ionic ἔωθα, as present, Thuc. 1, 140; Herod. 2, 68: 2 pluperf. εἰώθειν, Ionic εἰώθεα, as imperfect, Xen. Anab. 7, 8, 4; Herod. 4, 127.

The original form was $F_{\epsilon\theta\omega}$, hence βεσόν, γηθία, in Hesychius. Compare Latin *suesco* and *utor* (?).

εἶάω, see εἶάω.

εἶβω, Poetic for λείβω, Il. 11, 16: imperf. εἶβον, Odys. 4, 153.

ΕἶΔΩ (ΙΔΩ), *to see*, 2 aor. εἶδον, Epic ἴδον, ἴδω, ἴδοιμι, ἴδε and ἰδέ, ἰδεῖν, ἰδών, Xen. Mem. 1, 1, 11; Il. 1, 262; later εἶδα, Orph. Argon. 119: fut. ἰδησῶ Doric, Theoc. 3, 37. — Mid. εἶδομαι and ἐεἶδομαι, *to seem, to appear, resemble*, generally Poetic, Il. 1, 228; Æsch. Choëph. 178; Herod. 6, 69; Pind. 10, 28; Theoc. 25, 58: aor. εἰσάμην and ἐεισάμην, εἰσάμενος and ἐεισάμενος, Il. 2, 791. 22; 9, 645; Odys. 2, 320:

2 aor. *εἰδόμην*, Hes. frag. 108, 5; Theoc. 13, 60. — But *εἰδόμην* or *ἰδόμην* generally means *to see*, and has *ἰδῶμαι, ἰδοίμην, ἰδοῦν, ἰδέσθαι, ἰδόμενος* rarely *εἰδόμενος*, Soph. Elec. 892; Il. 10, 27; Eurip. Hec. 808; Thuc. 4, 64.

The 2 perf. *οἶδα* has the force of the present, *to know*, Latin *novi*, and has *εἰδῶ, εἰδείην, ἴσθι, εἰδέναι, εἰδώς*. 2 pluperf. *ἦδειν* as imperfect, *I knew*, Latin *noveram* or *noram*, Xen. Cyr. 8, 1, 10; fut. *εἴσομαι* the usual Attic future, Xen. Cyr. 1, 3, 14; rarely *εἰδήσω*, Il. 1, 546; Herod. 7, 234; Isocr. 5, 11; aor. *εἶδησα* rare, Hippocr.; Theophr. Char. Præf. Verbal *ιστέος*, Plat. Theæt. 141.

The perfect and aorist of *οἶδα* may be borrowed from *γιγνώσκω*: perf. *ἔγνωκα, to have known*, 2 aor. *ἔγνων, I knew*.

Its original form was **FEIDΩ** or **FIΔΩ**, hence *γοιδημι, γισάμεναι*. Compare Latin *video*, English *wit, wot, wise, wisdom*.

εἰκάζω (εἶκω), to assimilate, compare, conjecture, imperf. *εἶκαζον* and *ἦκαζον*, Thuc. 2, 54; 6, 92: fut. *εἰκάσω*, Æsch. Eum. 49: aor. *εἶκασα* and *ἦκασα*, Xen. Apol. 15; Soph. Elect. 662: perf. pass. *εἶκασμαι* and *ἦκασμαι*, Dem. 1408; Arist. Av. 807: aor. pass. *εἰκάσθην*, Xen. Hel. 7, 5, 22.

The compounds *ἀντεικάζω, to compare*, and *ἀπεικάζω, to take a likeness*, have fut. *ἀντεικάσομαι, ἀπεικάσομαι*, Plat. Meno, 13; Xen. Mem. 3, 11, 1.

εἶκω, to appear, to be like, to seem, resemble, imperf. *εἶκον* as aorist, Il. 18, 520: fut. *εἶξω*, Arist. Nub. 1001: 2 perf. *ἔοικα* as present, *ἔοίκω, ἔοίχοιμι, ἔοικέναι* sometimes *εἰκέναι, ἔοικώς* sometimes *εἰκώς*, Soph. Antig. 1280; Xen. Conv. 6, 9; Plat. Phædr. 123; Arist. Av. 1298; Nub. 186; Æsch. Choëph. 560; Ionic *οἶκα, οἶκω, οἶκώς*, without the syllabic augment, Herod. 5, 20; 4,

180; 3, 61: 2 pluperf. ἐώκειν as imperfect, Xen. Hel. 7, 5, 22.

Impersonal ἔοικε, Ionic οἴκε, *it appears, seems, is likely, fitting*, Soph. Antig. 576; Herod. 5, 97: part. neut. εἰκός, *fitting, proper, natural, reasonable*: 2 pluperf. ἐώκει, Odys. 24, 272.

εἰκᾶσι, 2 perf. 3 plur. in Hesychius, under αἰδοντον κακόν. — εἰξᾶσι, 2 perf. 3 plur. for the regular εἰκασι, common εοικασι, Arist. Nub. 341. — εἰοικώς, 2 perf. part. Epic for εοικώς, Il. 18, 417: 2 pluperf. 3 plur. εοικεσαν, for the usual ἐώκεσαν, Il. 13, 102. — εοιγμεν, 2 perf. 1 plur. Poetic for εοικαμεν, Eurip. Cycl. 99: 2 dual εἰκτον Epic, for εοικατον, Odys. 4, 27. — 2 pluperf. 3 dual εἰκτην Epic, for ἐωκειτην, Il. 1, 104. — For ἦξιαι, ἦικτο or εἰκτο, see εἰσκω.

εἶκω (ΕΙΚΑΘΩ), *to yield, submit, give way*, fut. εἶξω, Thuc. 1, 141: aor. εἶξα, Eurip. Hel. 80: 2 aor. εἶκαθον, εἶκάθω, εἶκάθοιμι, εἶκάθειν, εἶκάθων, Soph. Tyr. 651. 1167; Elec. 361; Col. 1178. — The compound ὑπέικω has fut. ὑπείξω and ὑπείξομαι, Il. 1, 294: aor. mid. ὑπειξάμην, Apol. 4, 408.

εἶξασκε, aor. iterative, Odys. 5, 332.

Its original form was **F**εικω, hence βεικηλά, γίξαι. Compare English *weak*, German *schwach*, *weich*. See also οἶγω.

εἰλέω (εἶλω), *to roll*, Il. 2, 294: imperf. εἶλεον and ἐεἶλεον, Odys. 22, 460; Il. 8, 215; 18, 447: fut. εἰλήσω, Anthol. 12, 208.

έόληται, perf. pass. 3 sing. for εἰληται, in Hesychius; pluperf. pass. 3 sing. έόλητο, *was pressed down, oppressed, was in agony*, Apol. 3, 471. Formed after the analogy of μεμόρηται, μεμόρητο, from ΜΕΙΡΩ: that is, they presuppose OAEΩ.

εἰλίσσω and εἰλίσσω, for ἐλίσσω, Æsch. Prom. 1085; Herod. 2, 38: fut. εἰλίξω, Eurip. Orest. 171: aor. εἶλιξα, εἰλίξαι, εἰλίξας, Eurip. Troad. 116; Phœn. 1178: aor. pass. εἰλίχθην, εἰλιχθεῖς, Apol. 3, 655.

As to εἶλιγμαί, εἰλίγμην, they may be referred to ἐλίσσω.

εἴλλω, for εἴλω, Arist. Nub. 761; Thuc. 2, 76.
 εἰλύφάζω and εἰλύφάω (εἴλω), *to roll up, whirl up*,
 Epic, Il. 20, 492; 11, 156; Hes. Theog. 692:
 imperf. εἰλύφαζον intransitive, Hes. Scut. 275.
 εἰλύω (εἴλω), long υ, *to wrap up, envelope, cover
 over, to roll round, gather up*, Soph. Phil. 291:
 fut. εἰλύσω, Il. 21, 319: aor. εἰλύσα rough
 breathing, Apol. 3, 206: perf. pass. εἰλύμαι
 usually as middle, Il. 5, 186; Herod. 2, 8: aor.
 pass. part. εἰλυσθεῖς rough breathing, *drawing
 himself up, crouching*, to spring on his opponent,
 equivalent to ἐλυσθεῖς from ΕΛΥΩ, Theoc. 25,
 246; 24, 17. — Mid. εἰλύομαι, εἰλυόμενος, *to
 crawl, drag one's self along*, Soph. Phil. 702:
 imperf. εἰλυόμην, Soph. Phil. 291.

Apol. 3, 281, εἰλυμένος in the sense of ἐλυσθεῖς from ΕΛΥΩ.
 On the other hand, ἐλυσθεῖς is equivalent to εἰλυμένος, 3,
 1313. — εἰλύαται (ῥ), perf. pass. 3 plur. Epic for εἰλυνται,
 Il. 12, 286.

εἴλω (ΕΛΩ), *roll up, coop up, press together*, εἴλο-
 μαι, Epic, Il. 5, 230: aor. ἔλσα, ἔλσαι and ἐέλσαι,
 ἔλσας, Il. 11, 413; 1, 409; 21, 295; Pind.
 Olym. 10, 51: perf. pass. ἔελμαι, ἔελμένος, Il.
 24, 662; 12, 38: 2 aor. pass. ἐάλην (ᾶ) and
 ἄλην, ἀλήναι, ἀλείς, Il. 13, 408; 22, 12; 5, 823;
 16, 403. — See also εἰλέω, εἴλλω, ΕΛΥΩ.

Its original theme was FEΛΩ, etymologically connected
 with ἐλίσσω, ἐλιξ, ΕΛΥΩ, Latin *volvo, volumen*, English *wal-
 low, welter, wheel* (?), German *walzen*.

εἵμαρμαι, see MEIPΩ.

εἶμί (ΕΣΩ, ΕΩ), *to be, exist*, ᾶ, εἶην, ἴσθι, εἶναι,
 ᾶν· imperf. ἦν and ἦ, and ἦμην rare, Xen. Cyr.
 6, 1, 9: fut. ἔσομαι (σσ), ἐσοίμην, ἔσεσθαι, ἐσό-
 μενος. Verbal ἐστέον, συνεστέον, Plat. Protag.
 11.

Etymologically connected with the Latin *sum (es, esse)*,
 the root of which is *es-*.

εἶμι (ΙΩ, ΕΙΩ, ΙΗΜΙ), *to go*, commonly as future, *shall go*, ἴω, ἴοιμι and ἰοίην, ἴθι, ἰέναι, ἰόν · imperf. ἦεν and ἦα, Plat. Apol. 6, 26 : fut. εἶσομαι Epic, Il. 14, 8 : aor. εἰσάμην and ἔεισάμην, ἐπεισάμην, Epic, Il. 4, 138 ; 15, 415 ; 22, 424. Verbal ἰτέον, ἰτητέον, Xen. Mem. 3, 11, 1 ; 1, 1, 14.

It has already been connected with ἴω, ἴημι (ΕΩ), Latin *eo, ire, venio, via*, English *way, went (wend)*.

ΕΙΠΩ (ΕΠΩ), *to say*, 2 aor. εἶπον, εἶπω, εἶποιμι, εἶπέ, εἶπεῖν, εἶπών · Epic also ἔειπον, and ἔσπον only in the imperat. ἔσπετε, Il. 10, 445 ; 2, 484 : also aor. εἶπα Epic ἔειπα, εἶπαιμι, εἶπον (201. or εἶπόν, εἶπαι, εἶπας, Herod. 3, 61 ; Plat. Sophist. 54 ; Pind. Olym. 6, 156 ; 8, 61 ; Nem. 9, 78 ; Herod. 1, 49. — Mid. aor. εἰπάμην, ἀπειπάμην, ἀπειπάσθαι, ἀπειπάμενος, *to refuse, disclaim, disown*, literally *to say no*, Herod. 1, 59 ; 4, 120. — See also ἐνέπω.

All the forms of εἶπα, except 3 plur. εἶπαν, infin. εἶπαι, and part. εἶπας, are used by the Attic writers. — Further, the forms εἰπάτω, εἶπατον, εἶπατε, of the imperative, are preferred to the corresponding forms of the 2 aor. εἶπον.

The present is borrowed from φημί, λέγω, and in certain connexions, from ἀγορεύω. The other parts are borrowed from εἶρω, and ἔρω, which see : fut. ἐρέω, ἐρῶ, perf. εἶρηκα, εἶρημαι, aor. pass. ἐρήθη and ἐρέθη, εἶρήθη and εἶρέθη, 3 fut. pass. εἶρήσομαι.

The original theme was Φ ΕΙΠΩ or Φ ΕΠΩ, hence Φ επος, γίπον. Compare Latin *voco, vox* (ὄψ), English *voice*.

εἶργνυμι and εἶργνύω (ΕΙΡΓΩ), *to shut in, confine*, Andoc. 126 : fut. εἶρξω, Eurip. Elec. 1255 : aor. εἶρξα, Xen. Cyr. 6, 1, 36 : perf. pass. εἶργμαι, Arist. Av. 1085 : aor. pass. εἶρχθην, Dem. 1367. — See also ἔργω, ἔργνυμι.

εἶργω (ΕΙΡΓΑΘΩ), *to shut out, debar, restrain, prevent*, fut. εἶρξω, Soph. Phil. 1407 : aor. εἶρξα,

Thuc. 4, 37: perf. pass. *εἶργμαι*, Eurip. Heracl. 877: aor. pass. *εἶρχθην* (?): 2 aor. *εἶργαθον*, *εἶργάθω*, *εἶργάθειν*, Soph. Col. 862; Elec. 1271: fut. mid. *εἶρξομαι* as passive, Xen. Anab. 6, 6, 16: 2 aor. mid. *εἶργαθόμεν* as active, *εἶργάθου*, Æsch. Eum. 566. Verbal *εἶρκτιός*, Soph. Aj. 1250. — See also *εἶργω*, *εἶργω*.

εἶρέω (*εἶρω*), *to say, tell*, part. fem. *εἶρεῦσαι* (contracted from *εἶρέουσαι*), Hes. Theog. 38.

εἶρομαι rarely *εἶρέομαι*, Epic and Ionic for *ΕΡΟΜΑΙ*, *to ask*, Il. 1, 553; Herod. 3, 64; 4, 76; 1, 27: imperf. *εἶρόμην*, Herod. 1, 30; Pind. Olym. 6, 83: fut. *εἶρήσομαι*, Odys. 4, 61.

εἶρύω, for *εἶρύνω*, *to draw*, fut. *εἶρύσω* (σσ), Apol. 1, 687: aor. *εἶρυσσα* (σσ), *εἶρύσω*, *εἶρυσσον*, *εἶρύσαι*, *εἶρύσας*, Il. 3, 373; Mosch. 4, 116; Soph. Trach. 1034; Herod. 1, 141; 2, 38; perf. pass. *εἶρῦμαι* and *εἶρυσμαι*, Il. 13, 682; 14, 75; Odys. 8, 151: pluperf. pass. *εἶρύμην* (ῦ), Il. 18, 69; 14, 30: aor. pass. *εἶρύσθην*, Hippocr. — Mid. *εἶρύομαι* (ῦ), *to draw to one's self, move, rescue, deliver, protect, guard*, Il. 21, 588: fut. *εἶρύσομαι* (σσ), Il. 18, 276; aor. mid. *εἶρυσάμην*, *εἶρυσάιμην* (σσ), *εἶρύσασθαι* (σσ), *εἶρυσάμενος*, Il. 8, 143; 1, 216; Herod. 4, 8.

εἶρύμεναι (ῦ), pres. infin. Epic, as if from *εἶρυνμι*, Hes. Op. 816. — *εἶρύαται* (ῦ), pres. pass. 3 plur. for *εἶρυνται*, Il. 1, 239: infin. *εἶρυσθαι*, Odys. 23, 82: imperf. 3 sing. *εἶρῦτο*, Il. 16, 542: 3 plur. *εἶρυντο*, Il. 12, 454: all implying *εἶρυνμι*. The forms *εἶρύαται*, *εἶρυντο*, and *εἶρυντο* must not be confounded with the corresponding persons of the perfect and pluperfect passive. — In two instances the perf. pass. 3 plur. *εἶρύαται* has *v* short; Il. 4, 248; Odys. 6, 265.

εἶρω (*ΕΡΩ*), *to say, tell*, not Attic in the present and imperfect, Odys. 2, 162: fut. *εἶρέω*, *εἶρῶ*, Il. 1, 76; Soph. Tyr. 276: fut. mid. *εἶροῦμαι*, *ἀπε-*

ροῦμαι, *will refuse*, allied to ἀπειπάμην in sense, Anthol. 12, 120. — See also ΕΙΠΩ.

εἶρω (ΕΡΩ), *to join, connect in order, bind*, Xen. Cyr. 8, 3, 10: aor. εἶρα, Herod. 3, 87: perf. εἶρα, Xen. Cyr. 8, 3, 10: perf. pass. εἶρμαι, Epic ἔερμαι, Ionic ἔρμαι, Call. frag. 140; Odys. 18, 296; Herod. 4, 190: pluperf. pass. Epic ἐέρμην, Odys. 15, 460.

Hesychius has ἀνέρσει, ἀμαρτήσει, κρεμάσει. In the latter sense, κρεμάσει, it belongs to this verb; in the former, ἀμαρτήσει, to ἔρρω unless the reader chooses to change ἀμαρτήσει into ἀναρτήσει from ἀναρτώ.

Its original theme was **Φ**εἶρω, connected with εἰρήνη, Æolic **Φ**εἶρηνα. Compare Latin *sero*.

εἶρωτέω, Ionic for ἔρωτάω, *to ask*.

εἶσκω (εἶκω), *to liken, think like, compare, to make similar, assimilate*, causative of εἶκω, *to be like*, Il. 3, 197; Hom. Hym. 3, 109: imperf. ἤσκον and ἔισκον, Odys. 4, 247; 9, 321. — Mid. perf. 2 sing. ἤξαι equivalent to εἶσκας, *thou art like*, Eurip. Alc. 1063; 3 sing. ἤικται, προσήικται, in Hesychius: pluperf. 3 sing. ἤικτο and εἶκτο equivalent to ἐώκει, *resembled*, Odys. 4, 796; 13, 288; Il. 23, 107. — See also ἴσκω, ἦίσκω.

εἶωθα, see εἶθω.

ἐκδίδωμι, see δίδωμι.

ἐκκλησιάζω (ἐκκλησία, ἐκ, καλέω), *to call an assembly*, imperf. ἐξεκκλησιάζον and ἐκκλησιάζον, Lysias, 493; Dem. 315; also ἐξεκκλησιάζον, Xen. Hel. 5, 3, 16: fut. ἐκκλησιάσω, Thuc. 7, 2: aor. ἐξεκκλησίασα and ἐξεκκλησίασα, Dem. 577; Thuc. 8, 93.

All the manuscripts of Thucydides, except one, have ἐξεκκλησίασαν, with κκ. According to Schneider, ἐξεκκλησιάζον comes from ἐξεκκλησιάζω, *to meet in an assembly out of the usual place*. These forms evidently follow the analogy of ἐνεγγραύωμην, ἐνεγγύησα, from ἐγγυάω, that is, they repeat the preposition.

ἐκχρᾶ (ἐκ, χράω), Ionic for the common ἀπόχρη, fut. ἐκχρήσει, Herod. 3, 137 : aor. ἐξέχρησε, Herod. 8, 70.

ἐλαύνω, sometimes ἐλάω Poetic, *to drive*, Odys. 10, 83 : fut. ἐλάσω (ᾶ), ἐλῶ, Herod. 1, 77 ; Xen. Cyr. 1, 4, 20 : aor. ἤλασα, Xen. Anab. 1, 10, 15 : perf. ἐλήλακα, Arist. Nub. 828 : perf. pass. ἐλήλαμαι, and ἐήλασμαι Ionic, Soph. Aj. 275 ; Hippocr. : pluperf. pass. ἐληλάμην and ἤληλάμην, Il. 4, 135 ; 5, 400 : aor. pass. ἤλασθην (ᾶ), and ἤλασθην Ionic, Arist. Eccl. 4 ; Herod. 3, 54 : aor. mid. ἤλασάμην transitive, Il. 681. Verbal ἐλατέος, Xen. Mag. Eq. 2, 7.

ἐλάαν, pres. infin. Epic, protracted from ἐλᾶν (ἐλάειν), Il. 5, 366 ; 13, 27. — ἐλόωσι, fut. 3 plur. protracted from ἐλῶσι (ἐλάσουσι, ἐλάουσι), Il. 13, 315 ; Odys. 7, 319. — ἐλάασκον and ἐλάεσκον, imperf. iterative, Apol. 1, 733. 1156 ; 4, 77. — ἐλάασκε, aor. 3 sing. iterative, Il. 2, 199. — ἐληλάμενος, perf. pass. part. with the accent on the antepenult, Arat. Phænom. 176. — ἐληλάδατο, pluperf. pass. 3 plur. Epic, for ἐλήλαντο, Odys. 7, 86 ; written also ἐρηρέδατο. Compare ἀκηέδαται, from ἀκαχίζω.

ἐλδομαι and ἐέλδομαι, *to desire*, Epic, Il. 5, 481 ; 13, 638 : imperat. 3 sing. ἐελδέσθω passively, Il. 16, 494 : imperf. ἐελδόμην, Odys. 4, 162.

We may suppose that its original form was **F**ελδομαι, connected with βούλομαι, Latin *volo, velle*, English *will*. The second form ἐέλδομαι is analogous to ἐέλπομαι for ἔλπομαι, which see.

ἐλέγχω, *to examine, refute, confute, convict*, fut. ἐλέγξω, Arist. Ran. 908 : aor. ἤλεγξα, Eurip. Heracl. 404 : perf. pass. ἐήλεγμαι and ἤλεγμαι, Plat. Leg. 7, 12 ; Dem. 496 : aor. pass. ἤλεγχθην, Thuc. 3, 64. Verbal ἐλεγχιτέος, Plat. Leg. 10, 13.

ἐλελιζῶ (ἐλελεῦ), *to raise a war-cry, to shout* ἐλελεῦ, Xen. Anab. 1, 8, 18 : aor. ἐλέλιξα, Call.

Del. 137. — Mid. ἐλελίζομαι, *to mourn*, Eurip. Hel. 1111; Arist. Av. 213.

ἐλελίζω (ἐλίσσω), *to twirl rapidly, to wheel around rapidly, cause to tremble, shake*, Epic, Pind. Olym. 9, 21; Hom. Hym. 28, 9: aor. ἐλέλιξα, Il. 1, 530: aor. pass. ἐλελίχθην as middle, Il. 5, 497; 6, 109: aor. mid. ἐλελιξάμην, *to whirl one's self, coil one's self*, Il. 2, 316.

ἐλέλικτο, imperf. or 2 aor. mid. 3 sing. syncopated, Il. 13, 558; 11, 39.

ΕΛΕΥΘΩ, ΕΛΥΘΩ, ΕΛΘΩ, see ἔρχομαι.

ἐλίσσω or ἐλίττω, *to roll, twirl*, fut. ἐλίξω, Eurip. Phoen. 711: aor. εἴλιξα, Xen. Ages. 2, 11: perf. pass. εἴλιγμαι, later ἐλήλιγμαι, Hes. Theog. 791: aor. pass. εἰλίχθην, Eurip. Taur. 444. — Mid. ἐλίσσομαι, *to roll or turn one's self*, Il. 8, 340: fut. ἐλίξομαι, Il. 17, 728: aor. εἰλιξάμην, Il. 12, 408; 13, 204. — See also εἰλίσσω.

Its original form was **F**ελισσω, hence γελίξαι, γελίκη, in Hesychius. Compare εἴλω.

ἐλκέω, for ἔλκω, imperf. ἔλκεον, Il. 17, 395: fut. ἐλκήσω, Il. 22, 336: aor. ἤλκησα, Odys. 580; Il. 17, 558: aor. pass. part. ἐλκηθεῖς, Il. 22, 62. ἔλκω and **ΕΛΚΥΩ**, *to draw, attract, pull*, fut. ἔλξω, ἐλκύσω, Arist. Eq. 710; Hippocr.: aor. εἴλκυσσα, later εἴλξα, Arist. Nub. 540; Orph. Argon. 260: perf. εἴλκυσκα, Dem. 60: perf. pass. εἴλκυσμαι, Thuc. 6, 50: aor. pass. εἰλκύσθην, Arist. Eccl. 688. Verbal ἐλκυστιέος, Xen. Ages. 9, 4. — Mid. ἔλκομαι transitively, Il. 17, 136; 1, 210: imperf. εἰλκόμεν, Odys. 19, 506: aor. εἰλκυσάμην, Anthol. 7, 287.

εἴλκυσσα, ἐλκύνωσι (ῥ), Il. 17, 558, now read ἐλκήσουσι from ἐλκέω · infin. ἐλκῦσαι, Herod. 7, 167: part. ἐλκύνσαντες (ῥ), Apol. 1, 955.

The original theme was **F**ελκω or **F**ΕΛΛΩ, hence

γέλλαι, in Hesychius. Compare Latin *vello*, *vellico*, *sulcus* (ὄλκος), English *pull*.

ἐλπῶ, *to cause to hope, give hope*, Epic, Odys. 2, 91 : 2 perf. ἔολπα as present middle, *I hope*, Il. 20, 186 : 2 pluperf. ἐώλπειν as imperfect middle, *I hoped, was hoping*, Il. 19, 328. — Mid. ἔλπομαι and ἐέλπομαι, *to hope, expect*, Il. 7, 199 ; 10, 105 ; Herod. 2, 11 ; opt. ἐελποίμην, Il. 8, 196 : imperf. ἐλπόμην and ἐελπόμην, Il. 10, 355 ; 12, 407. — In Attic prose ἐλπίζω, *to hope*.

The original form was **Ἔ**ελπω, **Ἔ**ελπομαι, **εἜ**ελπομαι ; compare γέτις (ἐλπίς), in Hesychius ; also *Ἡελπιδ*, that is ἐλπιδ, for ἐλπίδ', ἐλπίδα, in the Sigeian inscription. Compare also the English *help*.

ἐλσεῖν, see ἔρχομαι.

ΕΛΥΘΩ, see ἔρχομαι.

ΕΛΥΩ (εἴλω), Epic, aor. pass. ἐλύσθην, *was compressed, drawn up together, pushed, rolled, attached to*, Il. 23, 393 ; Odys. 9, 433 : part. ἐλυσθεῖς, *prostrate, crouching* in the attitude of a suppliant, Il. 24, 510 ; *stretched out*, Apol. 1, 1034. — See also εἰλύω.

The original form was **Ἔ**ΕΛΥΩ. Compare the derivative γέλουτρον, Latin *volvo*. Compare also εἴλω, ἐλίσσω.

ΕΛΩ, *to roll*, see εἴλω.

ΕΛΩ, *to take*, see αἰρέω.

ἐμέω, *to vomit*, fut. ἐμέσω, ἐμέσομαι, ἐμοῦμαι, Hippocr. ; Æsch. Eum. 730 : aor. ἤμεσα (σσ), Epic also ἤμησα, Arist. Ach. 6 ; Il. 14, 437 ; Hes. Theog. 497 : perf. ἐμήμεκα later, Lucian. Lexiph. § 21 : pluperf. ἐμεμέκειν later, Diogen. Laert. 6, 4 : perf. pass. ἐμήμεσμαι later, Ælian. Var. Hist. 13, 22.

It is etymologically connected with the Latin *vomo*.

ἐμπαζομαι, *to care about*, Epic, Il. 16, 50 : imperf. ἐμπαζόμην, Odys. 3, 553.

ἐμπολάω (ἐμπολή, ἐν, πωλέω), *to traffic, buy and sell*, Soph. Trach. 93 : fut. ἐμπολήσω, Soph. Phil. 303 : aor. ἤμπόλησα, Arist. Pac. 563 : perf. ἤμπόληκα, later ἐμπεπόληκα, Soph. Aj. 978 ; Lucian. Catapl. 1 : perf. pass. ἤμπόλημαι, Ionic ἐμπόλημαι, Soph. Antig. 1036 ; Herod. 1, 1.

ἐναίρω (ΕΝΑΡΩ), *to kill*, Poetic, Il. 8, 296 : 2 aor. ἦναρον, Soph. Antig. 871 ; Pind. Nem. 10, 27. — Mid. ἐναίρομαι, transitive, Il. 16, 92 ; Odys. 19, 263 : aor. ἐνηράμην unaugmented, Il. 5, 43.

ἐναρίζω (ἐναρα), *to slay, despoil*, Poetic, fut. ἐναρίζω, Il. 20, 339 : aor. ἐνάριξα unaugmented, and ἦνάρισα, Soph. Col. 1733 ; Anacr. Epigr. 15 : perf. pass. ἦνάρισμαι, Soph. Aj. 26 : aor. pass. ἦναρίσθην, Æsch. Choëph. 347.

ἐναύω, see αὐώ, *to kindle*.

ΕΝΕΓΚΩ, see φέρω.

ΕΝΕΘΩ, 2 perf. ἐνήνοθα, *to sit, rest upon*, only in composition, ἐπενήνοθε, κατενήνοθε, Epic, Il. 2, 219 ; 10, 134 ; Hes. Scut. 269 ; Odys. 8, 365 ; Hom. Hym. 3, 62 ; 4, 280.

The form ἐνήνοθε is a new *imperfect*, as from ἐνηνοθω, with the exception of two passages, Odys. 8, 365, and Hym. 3, 62. Compare ἀνήνοθεν, ἄρηρεν, δίδιδε, μέμαεν, ἐμέμηκον, τετεύχετον, from ΑΝΕΘΩ, ἀραρίσκω, δῖω, ΜΑΩ, μηκάομαι, τεύχω. — Apol. 4, 276, ἐπενήνοθε, *had elapsed*, as time.

ΕΝΕΙΚΩ, ΕΝΕΚΩ, see φέρω.

ἐνέπω and ἐννέπω rarely ἐνίπτω (ΕΠΩ, ΕΝΙΠΩ, ΕΝΙΣΠΩ), *to tell, say*, Poetic, Il. 11, 643 ; Odys. 1, 1 ; Pind. Pyth. 4, 358 ; imperf. ἔνεπον and ἔννεπον, Call. Dion. 158 ; Pind. 1, 137 : fut. ἐνίπτω and ἐνισπήσω, Odys. 2, 137 ; 5, 98 : 2 aor. ἔνισπον, ἐνίσπω, ἐνίσποιμι, ἔνισπε, ἐνισπεῖν, Il. 2, 80 ; 11, 838 ; 14, 107. 470 ; Eurip. Sup. 435. — The present ἐνίπτω must not be confounded with ἐνίπτω, *to chide*.

Hes. Theog. 369, for ἐνίσπειν or ἐνισπεῖν, Goettling has ἐνεπιπεῖν.

According to Buttmann, the theme ΕΠΩ became ΕΝΠΩ or ΕΜΠΩ after the analogy of ΠΑΘΩ (ΠΕΘΩ), ΠΕΝΘΩ (πέπονθα); ΧΑΛΩ, ΧΑΝΔΩ (κέχανδα); ΛΑΒΩ, (ΛΑΝΒΩ) ΛΑΜΒΩ (έλάμφθην). By inserting ε before π, ΕΝΠΩ became ἐνέπω. — Observe that the Latin *inquam* has the same relation to ΕΝΠΩ or ΕΜΠΩ, that *quinque* has to πέμπε. — Others suppose that it is compounded of the preposition ἐν and ΕΠΩ. But the form ἐννέπω (νν) goes against this hypothesis, inasmuch as it cannot be satisfactorily shown that ἐν in composition ever doubles the ν; compare εἰνάλιος, εἰνόδιος, (never ἐννάλιος, ἐννόδιος,) for ἐνάλιος, ἐνόδιος. Further, as ΕΠΩ was ΕΠΩ, the compound ἐνέπω, that is εν Επω, ought generally, if not always, to have a long antepenult.

ἐνήνοθα, see ΕΝΕΘΩ.

ἐνθεῖν, ἦνθον, see ἔρχομαι.

ἐνθυμέομαι (ἐν, θυμός), to reflect upon, consider, fut. ἐνθυμήσομαι, Lysias, 415: perf. ἐντεθύμημαι actively, sometimes passively, Thuc. 1, 120; Plat. Cratyl. 45: aor. pass. ἐνεθυμήθην, Xen. Mem. 1, 1, 17.

ἐνίπτω, to say, see ἐνέπω.

ἐνίπτω and ἐνίσσω (ΕΝΙΠΩ, ΕΝΙΠΑΠΩ), to chide, upbraid, reproach, Poetic, Æsch. Agam. 590; Il. 15, 198: 2 aor. ἐνένιπτον or ἐνένισπον, written also ἐνένιπον, Il. 15, 546; 23, 473; also ἦνίπαπον (ι), Il. 2, 245. — Not to be confounded with ἐνίπτω, to say.

We suppose, with Buttmann, that the theme ΕΝΙΠΩ is connected with νεῖκος, νεικέω, and that it was formed from ΝΙΚΩ after the analogy of ἐθέλω from θέλω, &c.

ΕΝΙΣΠΩ, see ἐνέπω.

ἐννέπω, see ἐνέπω.

ἐννῦμι and ἐννύω (ΕΩ), to put on another, to clothe, Poetic, fut. ἔσω (σσ), Odys. 15, 338: aor. ἔσα (σσ), ἔσσον, ἔσαι, ἔσας, Il. 5, 905; 16, 670; Odys. 14, 154. 396. — Mid. ἐννυμαι, to put on one's self, clothe one's self, Odys. 6, 28: imperf.

ἐννύμην, Odys. 5, 229 : fut. ἔσομαι (σσ), Pind. Nem. 11, 21 : perf. εἶμαι and ἔσμαι, Odys. 19, 72 ; 24, 250 : pluperf. ἔσμεν and ἔέσμεν, Il. 3, 57 ; 12, 464 : aor. ἔσάμην (σσ), and ἔεσάμην, Il. 20, 150 ; 10, 334. 23.

εἴνυον, καταεἴνυον, *I covered*, imperf. Epic, Il. 23, 135. — εἴνυσθαι, ἐπιεἴνυσθαι, pres. infin. for ἐπιένυσθαι, Herod. 4, 64. — εἶατο, pluperf. mid. 3 plur. for εἶντο, Il. 18, 596.

The original theme was **FEΩ**, hence γεῖθρον, γέμματα, γεσῖα, γέστρα, γῆμα, βέσιον or βέτιον. Compare Latin *vestis* (εσθής), *velum* (?), English *vest*.

ENOΘΩ, *to shake, agitate*, hence the noun ἔνοσις, and the compounds ἐνοσίχθων, ἐνοσίγαιος, εἰνοσίφυλλον, formed with respect to the first component part (ἐνοσι-) after the analogy of δοκησίσοφος, δηξίθυμος, ταραξικάρδιος.

ἐνοχλέω (ἐν, ὄχλος), *to annoy, vex*, imperf. ἠνώχλουν, Xen. Cyr. 5, 3, 56 : fut. ἐνοχλήσω, Bion, 16, 7 : aor. ἠνώχλησα, Dem. 405 : perf. ἠνώχληκα, ἠνώχλημαι, Dem. 515. 242.

ἐντέλλομαι, *to enjoin, request*, see τέλλω.

ἐξακέσας, see ἀκέομαι.

ἐόληται, ἐόλητο, see εἰλέω.

ἐορτάζω, Ionic ὀρτάζω, *to celebrate a festival*, Herod. 2, 60 : imperf. ἐώρταζον, Isoc. 392 : fut. ἐορτάσω, Herod. Vit. Hom. 29 : aor. ἐώρτασα, ἐορτάσαι, Arist. Ach. 1079.

ἐπαινέω, see αἰνέω.

ἐπαινιῶ, see αἰνέω.

ἐπαυρίσκω and ἐπαυρέω (ἐπί, ΑΥΡΩ), *to enjoy, hit*, Poetic and Ionic, Theogn. 111 ; Hes. Op. 417 : 2 aor. ἐπαῦρον, ἐπαύρω, ἐπαυρεῖν, Pind. Pyth. 3, 65 ; Il. 13, 649 ; 11, 573. — Mid. ἐπαυρίσκομαι, *to enjoy, have the advantage or disadvantage, to profit by*, Il. 13, 733 : fut. ἐπαυρήσομαι, Il. 6, 353 : aor. ἐπαυράμην, ἐπαύρασθαι,

Hippocr. : 2 aor. ἐπηνρόμην, ἐπαύρεο, Eurip. Hel. 469 ; Il. 15, 17 ; Pind. Nem. 5, 89.

ἐπιμέλομαι and ἐπιμελέομαι (ἐπί, μέλω), *to take care of, care for*, fut. ἐπιμελήσομαι, Xen. Cyr. 5, 4, 22 : perf. pass. ἐπιμεμύλημαι, Thuc. 6, 41 : aor. ἐπεμελήθην, Xen. Cyr. 1, 6, 15 : fut. pass. ἐπιμεληθήσομαι equivalent to ἐπιμελήσομαι, Xen. Mem. 2, 7, 8. Verbal ἐπιμελητέος, Xen. Mem. 2, 1, 28.

ἐπίσταμαι (ΕΠΙΣΤΑΩ), *to know, understand, learn*, inflected like ἴσταμαι in the present and imperfect, imperf. ἠπιστάμην, Soph. Col. 927 : fut. ἐπισιθήσομαι, Arist. Nub. 991 : aor. ἠπιστήθην, Herod. 3, 15.

ἐπίστα Epic ἐπίστη, pres. ind. 2 sing. for ἐπίστασαι, Aesch. Eum. 86 ; Theogn. 1081 : subj. Ionic ἐπισιτέωμαι for ἐπίστωμαι, Herod. 3, 134. — ἠπισιτέατο or ἐπισιτέατο, imperf. 3 plur. Ionic for ἠπισιταντο, Herod. 8, 88. 97. — The accent of the present subjunctive and optative is thrown as far back as possible ; as ἐπίσθηται, ἐπίσθησθε, ἐπισιτωνται ἐπίσταιο, ἐπίσταιτο, ἐπίσταισθε, ἐπίσταιντο.

This verb is derived from the substantive ΕΠΙΣΤΗΣ (equivalent to ἐπίστωρ, *knower*), compounded of ἐπί and ΙΣΤΗΣ from ΙΔΩ. Compare εὐχετάομαι from εὐχέτης (εὐχομαι), κλασιάω from κλάστης (κλάω, *to break*), ναισιάω from ναιέτης (ναιώ) ; also ἀτέω and ἀτάομαι from ἄτη (ΑΑΣΩ), δατέομαι from δατήρ (ΔΑΣΩ), βωσιτρέω from βωστήρ (βοάω), ελαστρέω from ελαστήρ (ελάω). But as ΙΔΩ was originally ΦΙΔΩ, it is natural to suppose that the original form of ἐπίσταμαι was ἐπιΦισταμαι. In fact, the nouns ἐπίστωρ, ἐπίδμων imply ἐπιΦιστωρ, ἐπιΦιδμων. — Others consider it as a modification of ἐπίσταμαι from ἐπίσθημι (ἐπί, ἴσθημι), and compare it with the English *understand* (*under, stand*), German *verstehen* (*stehen*). It seems, however, that ἐπίσταμαι is no more related to ἴσταμαι than *polite* is to πολίτης. — Others, by a series of arbitrary changes derive it from ἴσαμι as follows ; ἴσημι, pass. ἴσαιμι, by inserting τ before α, ἴσταμαι, hence ἐπίσταμαι. — Buttmann, in his Lexilogus, proposes a new theme beginning with π, but not connected with πίστις (πίθω).

ἐπιτάσσω, see τάσσω.

ἐπιτέλλω, see τέλλω.

ἐπιτόσσαι, see τυγχάνω.

ΕΠΩ, to say, see ΕΙΠΩ, ἐνέπω.

ἔπω, to be employed, be after any thing, Il. 6, 321: imperf. εἶπον, Xen. Mem. 2, 9, 5; Il. 2, 207: 2 aor. ἔσπον, σπεῖν, σπών, Herod. 1, 73. — Mid. ἔπομαι, to be after, simply to follow, imperf. εἰπόμην, Thuc. 5, 60: fut. ἔψομαι, Soph. Aj. 814: 2 aor. (ἐσπόμην) ἐπ-εσπόμην, σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος, Pind. Pyth. 4, 237; Herod. 1, 32; Plat. Theæt. 67; Eurip. Phœn. 426; Pind. Pyth. 4, 70. — Mid. also ἔσπομαι (compare διδάσκω, ἀλύσκω, εἶσκω), Odys. 4, 826; Hom. Hym. 29, 12; subj. ἔσπωμαι, Pind. Olym. 8, 15; opt. ἐσποίμην, Pind. Olym. 9, 123; Pyth. 10, 26; imperat. ἐσπέσθω, Il. 12, 350; infin. ἔσπεσθαι, Pind. Isth. 5, 26: imperf. ἐσπόμην usually as aorist, Il. 3, 239; Soph. Trach. 563. — The compound περιέπω has also pass. περιέπομαι, to be handled, treated, imperf. περιειπόμην, Xen. Hel. 3, 1, 16: fut. περιέψομαι as passive, Herod. 2, 115; 7, 149: aor. περιέφθην, Herod. 6, 15.

ἔπεσκον, ἐφέπεσκον, imperf. iterative, Odys. 12, 330. — σπεῖο, 2 aor. imperat. 2 sing. for σποῦ (σπέο), Il. 10, 285. — ἐσπέσθαι, infin. from ἔσπομαι, with the accent on the penult (?), Il. 5, 423.

The present ἔσπομαι is suspected by some critics. — The imperfect ἐσπόμην is usually considered a second aorist with the anomalous augment ἐ- for ἐ-. The dependent moods ἔσπωμαι, ἐσποίμην, ἐσπέσθω, ἔσπεσθαι or ἐσπέσθαι, ἐσπόμενος are generally subjoined to ἐσπόμην. But the rough breathing of the augment; the necessity of admitting that this augment remains through all the moods; and the accent of the infinitive ἔσπεσθαι (also ἐσπέσθαι ?), seem to go against this arrangement. Further, the meaning of ἐσπόμην and the dependent moods ἔσπωμαι, ἐσποίμην, &c. is not always aoristic.

The mid. ἔπομαι is etymologically connected with the

Latin *sequor*, English *seek*, French *suivre*. The active *ἔπω* may be connected with the Latin *opus*, *opera*.

ἔρᾶμαι, Poetic for *ἐράω*, inflected like *ἴσταμαι*, Il. 3, 446; Pind. Pyth. 11, 75: imperf. *ἤράμην*, Pind. Pyth. 3, 34: aor. *ἤρᾶσάμην* (σσ), Il. 14, 317; 20, 223.

ἔρᾶται, subj. 3 sing. Doric, analogous to *ἴσεται*, *δύνηται*, Pind. Pyth. 4, 164: opt. *ἐραίμᾶν*, Doric, Pind. Pyth. 11, 76. — *ἔρᾶται*, indic. 3 sing. for *ἔραται*, Theoc. 2, 149. — *ἐράασθε*, imperf. 2 plur. protracted from *ἐρᾶσθε* (*ἠράεσθε*), Epic, Il. 16, 206.

ἐράω (ᾶ), *to love, desire, be passionately fond of*, Bion, 16, 8: imperf. *ἤραον*, Xen. Ages. 3, 1: aor. pass. *ἠράσθην* as active, Soph. Aj. 967: fut. pass. *ἐρασθήσομαι* as active, Æsch. Eum. 852. — Pass. *ἐράομαι*, *to be loved*, not very common, Xen. Conv. 8, 3; Eurip. Troad. 1052. — See also *ἔραμαι*.

ἐράω, only in composition, *ἐξεράω*, *to pour out*, Athen. 6, 94: aor. *ἐξήρᾶσα*, Arist. Vesp. 993; Ach. 341.

ἐργάζομαι (*ἔργον*, *ΕΡΓΩ*), *to work, do*, imperf. *εἰργάζομην*: fut. *ἐργάσομαι*, Soph. Aj. 109: perf. *εἰργασμαι* actively or passively, Arist. Plut. 1113; Soph. Tyr. 1369: aor. pass. *εἰργάσθην* always passive, Xen. Mem. 1, 4, 5: aor. mid. *εἰργασάμην*, Thuc. 3, 39.

ἐργνυμι (*ἔργω*), *ἐσέργνυμι*, for *εἰργνυμι*, *εἰσεἰργνυμι*, Herod. 4, 69: imperf. *ἐέργνυνυ*, Odys. 10, 238.

ΕΡΓΩ, *to do*, see *ἔρδω*.

ἔργω, the theme of *εἰργνυμι*, *to shut in, confine*, not found in the present, fut. *ἐρξω*, *ξυνέρξω*, Soph. Aj. 593: aor. *ἔρξα* or *ἔρξα*, Odys. 14, 411; Herod. 3, 136: perf. pass. *ἔργμαι*, Hom. Hym. 2, 123: aor. pass. *ἔρχθην*, Il. 21, 282. — See also *ἐέργω*.

ἔρχαται, perf. pass. 3 plur. (for *ερχνται*), Epic, Il. 16,

481; Odys. 10, 283. — ἔρχατο, pluperf. pass. 3 plur. Epic, Il. 17, 354.

ἔργω (ΕΡΓΑΘΩ), the original form of εἶργω, *to shut out, exclude, debar, prevent*, Herod. 3, 48; Odys. 3, 296: aor. ἔρξα, in composition ἀπερξα, Herod. 2, 124: perf. pass. ἔργμαι, ἀπεργμαι, Herod. 2, 99: 2 aor. ἔργαθον, Il. 11, 437: 2 aor. mid. ἔργαθόμην, ἔργάθου, transitive, Æsch. Eum. 566: fut. mid. ἔρξομαι as passive, Soph. Tyr. 890. — See also εἶεργω.

It seems to be etymologically connected with the Latin *arceo*. As to ἀρκέω, it probably has little or no relation to ἔργω and *arceo*. See also ἀλέξω.

ἔρδω and ἔρδω (ΕΡΓΩ), *to do, sacrifice*, Poetic and Ionic, Il. 10, 503; Æsch. Sept. 233: imperf. ἔρδον and ἔρδον, Il. 1, 315; Herod. 9, 103: fut. ἔρξω, Soph. Phil. 1406: aor. ἔρξα, Æsch. Sept. 924: 2 perf. ἔοργα, Il. 2, 272: 2 pluperf. ἔωργειν, Ionic ἐόργεα, Odys. 4, 693; Herod. 1, 127. — See also ῥέζω.

ἔρδεσκον, imperf. iterative, Odys. 13, 350. — ἔοργᾶν, 2 perf. 3 plur. for ἐόργᾶσι, Hom. Batr. 179; with the ending of the first aorist.

The original theme was ΕΡΓΩ, hence Εαργον, in the Elean inscription; γαβεργός, in Hesychius. Compare English *work*, German *Werk*.

ἔρεινῶ (ἐρέω), *to ask*, Epic, Il. 6, 145: imperf. ἐρέεινον, Odys. 4, 137. — Mid. ἐρεινόμεναι as active, Odys. 17, 305.

ἔρείδω, *to prop*, fut. ἐρείσω, Call. Del. 234: aor. ἤρεια, Soph. Antig. 1236: aor. pass. ἤρείσθην as middle, Il. 7, 145. — Mid. ἐρείδομαι, *to lean upon*, Il. 14, 38: perf. ἤρειαμαι and ἐρήρειαμαι, Plat. Loc. 5; Herod. 4, 152: aor. ἤρειαμήν, Il. 5, 309.

ἐρηρέδαται and ἐρήρειαται, perf. mid. 3 plur. Epic, Il. 23, 284; Apol. 2, 320: pluperf. 3 plur. ἐρηρέδατο and

ἤρῃρειντο, Odys. 7, 95; Apol. 3, 1397. — ἤρῃρεισται, perf. mid. 3 sing. Orph. Argon. 1142: pluperf. 3 sing. ἤρῃρειστο, Il. 3, 358.

ἔρεικω (ΕΡΙΚΩ), *to rend, tear, burst, break in pieces*, aor. ἤρειξα, Arist. Vesp. 649; frag. 88; also ἤριξα, Hippocr.: perf. pass. ἐρήριγμαi, Hippocr.: 2 aor. ἤριχον, Soph. frag. 184; ἤριχον is commonly intransitive, *to be rent, torn, burst, broken in pieces*, Il. 17, 295.

It may possibly be connected with ΠΑΓΩ, the theme of ῥήγνυμι. (Compare ἐρείπω, from ῥίπτω.)

ἔρείπω (ΕΡΙΠΩ), *to cast down, overthrow*, fut. ἐρείπω, Xen. Cyr. 7, 4, 1: aor. ἤρειψα, Pind. Pyth. 4, 469: perf. pass. ἐρήρειμμαi later: pluperf. pass. 3 sing. ἐρέριπτο, Il. 14, 15: 2 aor. ἤριπον intransitive, *to fall down*, Il. 5, 47: 2 aor. pass. part. ἐριπέντι, Pind. Olym. 2, 76: 2 perf. ἐρήριπα, intransitive, *to have fallen*, Il. 14, 55: aor. mid. ἀνηρειψάμην Epic, *impelled upwards, carried off*, Odys. 1, 241.

It is probably connected with ῥίπτω, ῥιπή.

ἔρεύγομαι, Epic and Ionic for ἐρυγγάνω, Il. 15, 621: fut. ἐρεύξομαι, Hippocr.: perf. ἐρευγμαi, Hippocr. — See also ἐρυγγάνω.

ἔρεύθω and ἐρυθθαίνω (ΕΡΥΘΩ), also ἐρυθθαίνω (ἐρυθρός), *to redden*, Il. 11, 394; 10, 484; Xen. Cyr. 1, 4, 4: aor. ἐρευσα, ἐρεῦσαι, and ἐρύθηνα, Il. 18, 329; Apol. 1, 791: 2 aor. pass. opt. ἐρευθειήν, Hippocr.

Etymologically connected with the English *red, ruddy*, German *roth*, and perhaps with the Latin *ruber*. For the commutation of θ, β, and δ, compare οὔθαρ, Latin *uber*, English *udder*.

ἔρέω, *to ask*, Epic, Il. 7, 128; not to be confounded with ἐρέω, the future of εἶρω, *to say*. — Mid. ἐρέομαι as active, Il. 1, 332.

ἐρσιόμεν, subj. 1 plur. Epic for ἐρέωμεν, Il. 1, 62: imperat. ἔρειο (ἐρέεο), for the common ἐροῦ, Il. 11, 611.

ἐριδαίνω and ἐριδμαίνω, for ἐρίζω, Il. 1, 574; Theoc. 12, 31: aor. ἐρίδηναι, Apol. 1, 89: aor. mid. infin. ἐριδῆσασθαι as active, Il. 23, 792. — Il. 16, 260, ἐριδμαίνω, to provoke.

ἐρίζω, to contend, quarrel, fut. ἐρίσομαι, Odys. 4, 80: aor. ἤρισσα, Xen. Ages. 1, 5. — Mid. ἐρίζομαι as active, Pind. Isth. 4, 49: perf. ἐρήρισμαι as present, Hes. frag. 152.

ΕΡΟΜΑΙ, to ask, question, fut. ἐρήσομαι, Xen. Hel. 4, 5, 6: 2 aor. ἠρόμην, ἔρωμαι, ἐροίμην, ἐροῦν, ἐρέσθαι, ἐρόμενος, Eurip. Orest. 874; Soph. Phil. 576. The rest is borrowed from ἐρωτάω. — See also εἶρομαι, to ask.

As the 2 pers. of the *subjunctive* of this verb is found after μή in *prohibitions*, it is clear that the dependent moods belong to the aorist ἠρόμην, and not to the present ΕΡΟΜΑΙ. Arist. Ran. 434-5, μηδὲν μακρὰν ἀπέλθης, μηδ' αὐτίς ἐπανέρη με.

ἐρπύζω, for ἐρπω, Il. 23, 225: aor. εἶρπυσα, Arist. Ran. 488; part. ἐρπύσας (ῦ), Theoc. 22, 15.

ἐρπω, to creep, crawl, imperf. εἶρπον, Soph. Tyr. 83: fut. ἔρωψω, Æsch. Eum. 500.

Etymologically connected with the Latin *serpo*. Compare ἔρῳω.

ἐρῶω (ΕΡΩ), to go away, go to destruction, perish, fut. ἐρῶήσω, Arist. Vesp. 1329: aor. ἠῖρῶσα, Arist. Ran. 1192; also ἔρσα, ἀπόερσα, causative, to force or sweep away, wash or hurry away, Il. 6, 348; 21, 283. 329: perf. ἠῖρῶκα, Arist. Thesm. 1075.

The original theme was **FERΩ** or **FERΩ**, hence βεῖρῶς, βαῖρῶϊ, βεῖρῶϊναι, in Hesychius; βεῖρως, βεῖρωδεύει, in the Etymologicum Magnum. — The Epic ἀπόέρση (υ ---), ἀποέρσετε (υ --- υ) were probably ἀπο**FF**ερση, ἀπο**FF**ερσετε, respectively. — In its usual acceptation it corresponds

with the Latin *erro*; as a causative verb, it seems to be connected with *verro* (*to sweep away*).

ἐρυγγάνω (*ΕΡΥΓΓΩ*), *to eruct, disgorge*, Eurip. Cycl. 523: 2 aor. ἤρυγον, Arist. Vesp. 913.

It is an *onomatopy*, etymologically connected with the Latin *erūgo, ructo*.

ἐρυθαίνω and **ἐρυθραίνω**, see **ἐρεῦθω**.

ἐρῦκάνω and **ἐρῦκανάω**, for **ἐρύκω**, Odys. 10, 429; 1, 199.

ἐρύκω (*ΕΡΥΚΑΚΩ*), long *υ*, *to keep back, detain, impede*, Poetic, fut. ἐρύξω, Il. 8, 178: aor. ἤρουξα, Xen. Anab. 5, 8, 25: 2 aor. ἤρύκᾱκον (*ῦ*), Il. 5, 321. — Mid. ἐρύχομαι as active, Theogn. 1207.

ἐρύω (*ῦ*) *to draw, pull*, Epic. imperf. ἔρῦον, Il. 12, 258: fut. ἐρύω (*ῦ*), without the *σ*, Il. 11, 454; 15, 351: aor. ἔρῦσα (*σσ*), Il. 1, 459; 10, 490; Odys. 8, 51. — Mid. ἐρύομαι, *to draw to one's self, to draw, move, rescue, deliver, protect, guard*, imperf. ἐρῦόμην, Il. 6, 403: fut. ἐρύσομαι (*σσ*), Odys. 21, 125; also ἐρύομαι without the *σ*, Il. 14, 422: aor. ἐρῦσάμην (*σσ*), Il. 1, 466; 4, 530. — The forms εἶρνον, εἶρῦσα, εἶρῦμαι, εἶρῦσαι, εἶρῦμην, εἶρῦσθην, and εἶρῦσάμην are referred to **εἶρύω**.

ἐρῦται, pres. mid. 3 sing. from *ΕΡΥΜΙ*, Apol. 2, 1208: infin. ἐρῦσθαι, Odys. 5, 484. — ἐρῦσο, imperf. mid. 2 sing. likewise from *ΕΡΥΜΙ*, Il. 22, 507; 3 sing. ἐρῦτιο, Il. 4, 138; 3 plur. ἐρῦντιο, Theoc. 25, 76. — Hes. Theog. 304, ἐρῦτιο as aorist is passive, *was confined, watched*. — ἐρύσασκε, aor. iterative, Il. 10, 490.

The Latin *servo* seems to be parent of ἐρύω and ῥύομαι. Compare *solvo*, λύω, and *sorbeo*, ῥοφίω.

ἔρχομαι (*ΕΛΕΥΘΩ, ΕΛΥΘΩ, ΕΛΘΩ*), *to come, go*, fut. ἐλεύσομαι, Æsch. Prom. 854: 2 aor. ἤλυθον Poetic, Il. 1, 152; commonly ἦλυθον, ἔλθω, ἔλθοιμι, ἐλθέ, ἐλθεῖν, ἐλθών, *to come*: 2 perf. ἐλήλυθα, Epic εἰλήλουθα rarely ἦλυθα,

ἐλληλυθοίην, Soph. Trach. 7; Xen. Cyr. 2, 4, 17; Il. 1, 202; Hes. Theog. 660; part. Epic εἰλληλουθῶς and ἐλληλουθῶς, Odys. 19, 28; Il. 15, 81.

Of the full form of the second aorist only ἤλυθον, ἤλυθε, ἤλυθε are found. As to ἠλύθομεν in Goettling's Hesiod (Theog. 660), it is usually edited ἠλύθαμεν. — εἰλήλουθμεν, 2 perf. 1 plur. syncopated, Epic, for ἐλληλύθαμεν, Il. 9, 49. — Also εἰλήλυμεν for ἐλληλύθαμεν, and ἐλήλυτε for ἐλληλύθατε, Hephæst. 1, 3. — ἤνυθον, 2 aor. Doric for ἤλυθον, Theoc. 1, 80: subj. ἔλω, opt. ἔλοισι, part. ἐλών, Laconian for ἔλω, ἔλοισι, ἐλών, Arist. Lys. 105. 118. 1081.

The present ἔρχομαι is a modification of ΕΛΘΩ. For the commutation of λ and ρ, see ἀλέξω. For the change of θ into χ, compare ὄρνιθες, ὄρνιχες · ΠΑΘΩ, πάσχω.

EPΩ, see εἶρω, ἔρομαι, and ἔρρω.

ἔρω, see εἶρω, *to tell*; also ἐρέω, *to ask*.

ἔρωέω (ἔρωή, ῥέω), *to flow, move, hasten, give way, desist*, Epic, Il. 2, 179: fut. ἐρωήσω, Il. 1, 303: aor. ἠρώησα, Il. 23, 433; opt. 2 plur. ἐρωήσαιτε causativè, *cause to give way, drive back*, Il. 13, 57. — Theoc. 13, 74, ἐρώησε, *forsook, left, fled from*.

ἔσθιμένος, Ionic for ἠσθιμένος.

ἔσθίω, sometimes ἔσθω and ἔδω (ΦΑΓΩ), *to eat*, Il. 24, 213; Odys. 9, 75: fut. ἔδομαι, later ἔδοῦμαι and φάγομαι -εσαι, Arist. Nub. 129; Athen. 8, 23: perf. ἐδήδοκα, Xen. Anab. 4, 8, 20; Athen. 7, 71: perf. pass. ἐδήδεσμαι, Epic ἐδήδομαι, Plat. Phædo, 137; Odys. 22, 56: aor. pass. ἠδέσθην, Athen. 12, 58: 2 perf. ἔδηδα Epic, Il. 17, 542: 2 aor. ἔφαγον, Xen. Anab. 4, 8, 20.

ἔδμεναι, pres. infin. Epic, syncopated for ἐδέμεναι (ἔδειν), Il. 4, 345. — φαγέοις, 2 aor. opt. 2 sing. almost barbarous for φάγοις, Phocylid. 13, 145.

The form ἔσθω is obtained by annexing θω (for the usual

έθω or άθω) to the root of έδω · thus έδ-θω, έσ-θω. — The usual form έσθίω is a prolongation of έσθω.

Its original form was Fεδω, hence γέσμα, in Hesychius ; compare γένω, ΦΑΙΩ. It is etymologically connected with the Latin *edo*, English *eat*, *feed* (*fed*), *food*, *fodder*, Saxon *hitan*, *fedan*.

έσπομαι, see έπω.

έστήκω (ίστημι, έστηκα), *to stand*, rare, Hippocr. de Aer. § 25 ; Athen. 10, 4. For έστήξω, έστήξομαι, see ίστημι.

έσιτιάω (έσιτία), *to give an entertainment, entertain, feast*, fut. έσιτιάσω (ā), Athen. 8, 57 : aor. εισιτιάσα, Arist. Nub. 1212 : perf. εισιτιάκα, Dem. 565 : aor. pass. εισιτιάθην (ā), Dem. 400. — Mid. έσιτιάομαι, *to feast, make merry*, intransitive, Arist. Vesp. 1218 : fut. έσιτιάσομαι, Athen. 1, 14 : perf. εισιτίαμαι, Herod. 5, 20.

ΕΣΩ, *to be*, see ειμί.

εΰαδε, see άνδάνω.

εΰδω, *to sleep*, imperf. εΰδον and ηΰδον, Eurip. Rhes. 769 ; Plat. Conv. 29 : fut. ενδήσω, Æsch. Agam. 337.

εΰεργετέω (εΰεργέτης), *to do good, to benefit*, imperf. εΰηργέτεον and εΰεργέτεον, Xen. Ages. 4, 4 ; Apol. 26 : fut. εΰεργετήσω, Xen. Mem. 2, 6, 7 : aor. εΰηργέτησα and εΰεργέτησα, Lysias, 329 ; Isoc. 52 : perf. εΰηργέτηκα and εΰεργέτηκα, Lycurg. 233 ; Dem. 467 : perf. pass. εΰηργέτημαι and εΰεργέτημαι, Xen. Mem. 2, 2, 3 ; Dem. 478. 469. Verbal εΰεργετητέος, Xen. Mem. 2, 1, 28.

εΰνάω (εΰνή), *to put to bed, put to sleep*, Epic and Ionic for εννάζω, fut. εννήσω, Anthol. 10, 26 : aor. εννησα, Odys. 4, 440 : aor. pass. εννήθην, rarely εννέθην, as middle, Herod. 6, 69 ; Hippocr. — Mid. εννάομαι, *to sleep*, Soph. Col. 1571.

εὕρισκω (ΕΥΡΩ), *to find*, fut. εὕρήσω, Thuc. 5, 20: perf. εὕρηκα, εὕρήκοιμι, Soph. Tyr. 546; Herod. 1, 44: perf. pass. εὕρημαι, Soph. Aj. 615: aor. pass. εὕρέθην, Xen. Cyr. 1, 6, 40: 2 aor. εὔρον, Thuc. 4, 44. Verbal εὕρητέος, Arist. Nub. 728. — Mid. εὕρισκομαι, *to find for one's self*, Xen. Anab. 2, 1, 8: fut. εὕρήσομαι, Xen. Anab. 5, 8, 22: perf. εὕρημαι, Dem. 1280: 2 aor. εὕρόμην, later εὕράμην, Thuc. 5, 32; Apol. 4, 1133; Call. Epigr. 48.

εὕχομαι, *to pray, boast*, imperf. ἠύχομην and εὐχόμεν, Xen. Cyr. 3, 2, 15; Anab. 1, 4, 7: fut. εὐξομαι, Eurip. Andr. 1105: perf. ἠύγμαι, Plat. Phædr. 147: pluperf. ἠύγμην, Soph. Trach. 610: aor. ἠύξάμην and εὐξάμην, Eurip. Aul. 1603; Taur. 21; Odys. 3, 45. Verbal εὐχτέος, Hippocr.

εὔκτο, 2 aor. mid. syncopated, Epic, Hom. frag. 2, 15.

εὔω, *to roast, singe*, Odys. 2, 300: aor. εὔσα, Odys. 9, 389: perf. pass. εὔμαι, ἠφενυμαι, Athen. 9, 17: aor. pass. εὐθείς, ἀφενθείς, in Suidas.

ἐχθαίρω (ΕΧΘΑΡΩ), *to hate*, aor. ἠχθησα, Soph. Phil. 59; Eurip. Herc. 1087: fut. mid. ἐχθαροῦμαι as passive, Soph. Antig. 93. Verbal ἐχθαυτέος, Soph. Aj. 679 (written also ἐχθραντέος).

ἐχθοδοπῆσαι (ἐχθοδοπός), *to have a noisy contention with*, a defective aor. inf. found only once, Il. 1, 518.

ἐχθω, *to hate*, Poetic, used only in the present, Soph. Aj. 459. — Pass. ἐχθομαι, Æsch. Agam. 417: imperf. ἠχθόμην, Odys. 14, 366. — See also ἀπεχθάνομαι.

It seems to be etymologically connected with the English *hate*.

ἔχω (ΕΧΩ, ΣΧΕΩ, ΣΧΗΜΙ, ΣΧΕΘΩ), *to have*, imperf. εἶχον, fut. ἔξω and σχήσω, Xen.

Anab. 3, 5, 11; Soph. Elec. 223: perf. ἔσχηκα, Plat. Apol. 5: perf. pass. ἔσχημαι, Dem. 1204: aor. pass. ἐσχέθην, Eurip. Dan. 6. 27: 2 aor. ἔσχον, σχῶ, σχοίην, σχέες, σχεῖν, σχών, Xen. Hel. 4, 8, 5; Cyr. 7, 1, 36; Il. 21, 309; Soph. Elec. 1013; Thuc. 1, 9; Odys. 1, 157; also ἔσχεθον Poetic, σχέθω, σχέθοιμι, σχέθε, σχέθειν, σχέθων, Il. 12, 184; Arist. Lys. 425; Eurip. Rhés. 602; Odys. 8, 537; Æsch. Prom. 16; Pind. Pyth. 6, 19: perf. part. (ὄχωκώς) συνοχωκώς Epic, found only once, Il. 2, 218. Verbal ἐκτέος and σχετέος, Arist. Ach. 259; Plat. Phædr. 126. — Mid. ἔχομαι, to hold one's self, endure, get hold of, hold by, border upon, imperf. εἰχόμεν · fut. ἔξομαι and σχήσομαι, Xen. Anab. 7, 6, 41; Il. 9, 235: perf. ἔσχημαι, Xen. Anab. 7, 6, 11: 2 aor. ἐσχόμεν, σχῶμαι, σχοίμεν, σχοῦ, σχέσθαι, σχόμενος, Soph. Tyr. 1387; sometimes used passively, as Herod. 1, 31; Odys. 3, 284.

εἴχεε, imperf. 3 sing. Ionic for εἶχε, Herod. 1, 118. — σχεθεῖεν, 2 aor. infin. Epic for σχέθειν, Il. 23, 466. — Xen. Anab. 3, 4, 2, διάσχη, paroxytone, is referred to διέσχον · but διασχῆ, perispomenon, the other reading, must be referred to the assumed theme ΣΧΗΜΙ, whence also σχέες. — ἐπώχαιτο, were closed or defended, Il. 12, 340. It seems to be a pluperf. pass. 3 plural, Ionic as to form, from ΕΠΟΧΩ, compounded of ἐπι and ΟΧΩ, whence also ὄχος. Compare συνοχωκώς.

The original form was ἔχω, with the rough breathing; hence fut. ἔξω, and the derivatives ἔξις, ἐκτέος, ἔξῆς, καθεκτός (κατά, ἐκτός). But see Rem. §§ 5. 1 (ΣΦΕΧ): 24. — Those who class ἔχω with the Latin *veho* virtually connect it with ἄγω to which *veho* seems to be related.

ἔψω (ἔψω, πέπτω), to cook, boil, imperf. ἤψον, fut. ἐψήσω, ἐψήσομαι, Athen. 1, 62; Plat. Rep. 2, 13: aor. ἤψησα, rarely ἤψα, συνῆψα, Arist. frag. 355; Athen. 9, 73: perf. pass. ἤψημαι, Herod. 1, 188: aor. pass. ἤψηθην, Athen. 3, 58.

ἔψεε, imperf. 3 sing. Ionic for ἤψε, Herod. 1, 48. — ἐψοῦ-

σι, καθειψοῦσι, pres. 3 plur. implying ἐπέω, καθειπέω, Xen. Eq. 9, 6.

EΩ, to be, see εἰμί.

EΩ, to clothe, put on, see ἔννυμι.

EΩ, to send, see ἵημι, ἰέω.

EΩ, to seat, place, cause to sit, set, aor. εἶσα or ἔσα (σσ), εἶσον, ἔσαι (σσ), ἔσας and εἶσας, Il. 2, 549; 13, 657; Odys. 7, 163; Pind. Pyth. 4, 486; 5, 54; Odys. 10, 361; Herod. 3, 126. — Mid. fut. εἶσομαι and ἔσομαι (σσ), to seat one's self, to sit, Apol. 2, 807; Il. 9, 455: perf. ἦμαι as present, to sit, ἦσο, ἦσθαι, ἦμενος, Il. 19, 345; 3, 406; 1, 134; Eurip. Sup. 355: pluperf. ἦμην as imperfect, sat, was sitting, Il. 9, 190: aor. εἰσάμην and ἔσάμην (σσ), ἔεσάμην, transitive, to place, erect, build, ἔσσαι, εἰσάμενος and ἔσάμενος, Pind. Pyth. 4, 363; Odys. 15, 277; 14, 295; Thuc. 3, 58; Herod. 1, 66. — See also κάθημαι, ἰδρύω.

ἔαται and εἶαται, perf. mid. 3 plur. for ἦνται, Il. 3, 134; 10, 100. — ἔατο and εἶατο, pluperf. mid. 3 plur. for ἦντο, Il. 7, 414; 3, 149.

The original theme was *F EΩ*, hence pres. mid. imperat. 2 sing. γέννον, in Hesychius. See also ἔσομαι.

ἔωνται, see ἀφείωνται, ἀφίημι.

Z.

ζάω (*ZHMI*), to live, imperat. ζῆ, ζῆθι, infin. ζῆν, Soph. Antig. 1169; Anthol. 11, 57: imperf. ἔζαον, and ἔζην only in the first person singular, Soph. Elec. 323; Eurip. Alc. 295: fut. ζήσω and ζήσομαι, Arist. Plut. 263; Dem. 794: aor. ἔζησα, Anthol. 7, 470.

The forms ἔζης and ἔζη (contracted from ἔζαες, ἔζαε) of the imperfect suggested *ZHMI*, whence the imperative ζῆθι, and the new imperfect ἔζην.

ζέννυμι and ζεννώω, later for ζέω transitive.

ζεύγνυμι and ζευγνύω (ΖΕΥΓΩ, ΖΥΓΩ), *to join, yoke*, Xen. Cyr. 8, 5, 1: fut. ζεύξω, Æsch. Agam. 1640: aor. ἔζευξα, Thuc. 1, 29: perf. pass. ἔζευγμαί, Xen. Anab. 1, 2, 5: aor. pass. ἐζεύχθη, Soph. Antig. 947: aor. pass. ἐζύγη, Soph. Tyr. 826. — Mid. ζεύγνυμαι transitively, ζεύξομαι, ἔζευξάμην, Odys. 3, 492; Eurip. Sup. 1229; Xen. Cyr. 6, 1, 51.

ζευγνῦμεν, pres. infin. Epic for ζευγνύναι, Il. 16, 145. Compare διδοῦναι, τιθήμεναι, from δίδωμι, τίθημι.

It is etymologically connected with the Latin *jungo*, *jugum*, English *join*, *yoke*.

ζέω, *to boil*, commonly intransitive, fut. ζέσω, Æsch. Prom. 370: aor. ἔζεσα, Eurip. Cycl. 392; Herod. 1, 59: perf. pass. ἔζεσμαι, Hippocr.: aor. pass. ἐζέσθη later.

ζόω, rare for ζάω, imperf. ζόεν (ἔζοεν), Anthol. 13, 21.

ζώννυμι and ζωννύω (ΖΟΩ), *to gird*, fut. ζώσω, aor. ἔζωσα, Arist. Thesm. 255: perf. ἔζωκα, Anthol. 9, 778: perf. pass. ἔζωσμαι, Thuc. 1, 6. — Mid. ζώννυμι reflexive, Il. 11, 15: aor. ἐζώσάμην, Il. 14, 181.

ζώω, Epic and Ionic for ζάω, *to live*, Il. 16, 15: imperf. ἔζωον, Herod. 4, 112: aor. ἔζωσα rare, Herod. 1, 120.

H.

ἠβάω (ἠβη), *to be at the age of puberty, be vigorous*, Thuc. 3, 36; also ἠβάσχω, *to be approaching the age of puberty*, Xen. Anab. 4, 6, 1: fut. ἠβήσω, Xen. Cyr. 6, 1, 12: aor. ἠβησα, Eurip. Alc. 654: perf. ἠβηκα, Thuc. 2, 44.

ἠβώοιμι, pres. opt. 1 sing. Epic protracted from ἠβῶμι (ἠβάοιμι), Il. 7, 157. Compare δρωοιμι from δρώω.

ἠγέομαι (ἄγω), *to lead, consider, think*, fut. ἠγήσο-

μαι, Thuc. 5, 40 : perf. ἤγημαι, Eurip. Phœn. 550 ; in the sense *to consider*, it has the force of the present ; part. ἤγημένος (Doric ἀγημένος), actively or passively, Dem. 1072 ; Herod. 1, 207 ; Hippocr. de Aer. § 34 ; 3 sing. διήγεται passively, *has been related*, Antiph. 620.

ἠγερέθουμαι and ἠγερέουμαι (ἀγείρω), *to be collected, assemble*, intransitive, Epic, Il. 3, 231 ; 10, 127 : imperf. ἠγερεθόμεν, Il. 2, 304.

ἠδῶ (ἀνδάνω, ἈΔΩ), *to please*, very rare in the active ; part. neut. plur. ἠδοντα, *pleasures*, Plat. Ax. 5. — Mid. ἠδομαι, *to be pleased, delighted, take pleasure in*, Xen. Cyr. 8, 4, 11 : aor. pass. ἠσθην as middle, Arist. Av. 880 : fut. pass. ἠσθήσομαι as middle, Soph. Tyr. 453 : aor. mid. ἠσάμην rare, Odys. 9, 353.

Athen. 8, 26, ἦσται, by some referred to this verb, seems to belong to ἦμαι, *to sit*.

ἠερέθουμαι (ἀείρω), *to hang, move, be unsteady*, intransitive, Epic, Il. 3, 108 : imperf. ἠερεθόμεν, Il. 2, 448.

ἠίσκω, for εἶσκω, Il. 21, 332 ; ἠίσκομεν however in this verse may be imperf. 1 plur. from εἶσκω.

ἠκω, *to come, to have come, return*, as perfect, Xen. Anab. 2, 5, 6 : imperf. ἠκον, *came, had come, returned*, as pluperfect, Xen. Hel. 5, 3, 25.

ἠλαίνω (ἀλάομαι), *to wander, act foolishly*, Call. Dian. 251. — Mid. ἠλαίνομαι as active, Theoc. 7, 23.

ἠλάσκω (ἀλάομαι), *to wander*, Il. 2, 470 ; also ἠλασκάζω, *to wander, flee from, escape*, Il. 18, 281 ; Odys. 9, 457.

ἦμαι, *to sit*, see ἘΩ, *to seat, place* ; also κάθημαι.

ἦμί (φημί), *say I*, Latin *inquam*, colloquial, Arist. Ran. 37 : imperf. ἦν, ἦ, in the phrases ἦν δ' ἐγώ, *said I* ; ἦ δ' ὄς, *said he*, Arist. Eq. 634 ; Plat.

Lys. 32, 38. — But *ἦ*, *he said*, is used by the Epic Poets without the appendage *δ' ὅς*, Il. 3, 355.

ἡμύω (*ῥ* rarely *ῶ*), *to bow down, sink, stoop, fall*, Il. 2, 148; Apol. 3, 1400: aor. *ἡμῦσα*, Il. 2, 373: perf. *ὑπεμνήμυκε*, *are bent down*, Il. 22, 491.

ἡσθημένος Ionic *ἔσθημένος* (*ἔσθής*), *clothed, dressed*, a defective perf. pass. part., Eurip. Hel. 1539; Herod. 3, 129: 6, 112.

ἡσσάομαι or *ἡτιάομαι* (*ἡσσών, ἡπτών*), *to be inferior, be worsted, defeated, conquered*, fut. *ἡπήσομαι* commonly *ἡπηθήσομαι*, Xen. Anab. 2, 3, 23; Cyr. 3, 3, 42: perf. *ἡσσημαι* or *ἡπημαι*, Soph. Aj. 1242; Xen. Cyr. 4, 1, 10: aor. *ἡσσήθην* or *ἡπηθήθην*, Thuc. 8, 27; Xen. Cyr. 3, 1, 18. Verbal *ἡσσητιέος* or *ἡπητιέος*, Soph. Antig. 678; Arist. Lys. 450.

Generally speaking, the forms with *σσ* are used by the Tragedians and Thucydides; those with *τι*, by Aristophanes, Xenophon, and the Orators.

Θ.

θαάσσω, *to sit*, Epic, Odys. 3, 336; contracted *θάσσω*, in Attic Poetry, Soph. Tyr. 161: imperf. *θαάσσον*, Il. 9, 194.

θαέομαι, Doric for *θηέομαι*, Pind. Pyth. 8, 64.

θαλέθω, Epic for *θάλλω*, Odys. 6, 63. — Theoc. 25, 16, *θαλέθω*, *to cause to grow, produce*.

θάλλω (*ΘΑΛΛΩ*), *to bloom, flourish*, fut. *θαλλήσω*, causatively, *will give birth to*, Brunck's Analect. 1, 419 (5): 2 aor. *ἔθαλον*, Hom. Hym. 18, 33: perf. *τέθηλα*, Doric *τέθαλα*, as present, Soph. Phil. 259; Pind. frag. 95, 5; Theoc. 16, 90: pluperf. *ἔτεθήλειν* as imperfect, Odys. 5, 69: fut. mid. *θαλήσομαι* later, Anthol. 7, 281.

Pind. Olym. 3, 40, imperf. *ἔθαλλε* causatively, *caused to*

grow, flourish. — τεθᾶλυια, 2 perf. part. fem. Epic for τεθηλυια, Il. 9, 208.

ΘΑΝΩ, see θνήσκω.

θάομαι, *to gaze at, behold with admiration, behold,* a Doric verb, Arist. Ach. 770: fut. θάσομαι (ᾶ), Theoc. 15, 23: aor. ἐθάσάμην, θησαίμην, θᾶσαι, θάσασθαι, Theoc. 1, 149; 2, 72; Odys. 18, 191.

θάπτω (ΘΑΦΩ), *to bury*, fut. θάψω, Æsch. Sept. 1028: aor. ἔθαψα, Thuc. 5, 11: perf. pass. τέθαμμαι, Xen. Hel. 2, 4, 19: aor. pass. ἐθάφθην rare, Herod. 2, 81: 2 aor. pass. ἐτάφην, Thuc. 5, 74: 3 fut. pass. τεθάγομαι, Soph. Aj. 577. 1141. Verbal θαπτέος, Soph. Aj. 1140.

θάσσω, see θαάσσω.

θανμαίνω (θαῦμα), Epic for θανμάζω, fut. θανμανέω, Odys. 8, 108.

ΘΑΦΩ, *to bury*, see θάπτω.

ΘΑΦΩ, *to be astonished*, Epic and Ionic, perf. τέθαφα transitive, *to astonish*, Athen. 6, 72: 2 perf. τέθηπα as present, τεθηπώς, Odys. 23, 105; Il. 4, 243: 2 pluperf. ἐτεθήπεα, Odys. 6, 166: 2 aor. ἔταφον, ταφών, Pind. Pyth. 4, 168; Odys. 16, 12.

ΘΑΩ, *to suckle*, Epic, aor. infin. θῆσαι, in Hesychius. — Mid. θάομαι, infin. θῆσθαι (θάεσθαι), *to milk*, Odys. 4, 89: aor. ἐθησάμην, *to suck*, Il. 24, 58; also *to suckle*, Hom. Hym. 1, 123.

θεάομαι, *to behold, see*, fut. θεάσομαι (ᾶ), Xen. Cyr. 7, 1, 22: perf. pass. τεθέσμαι, Arist. Nub. 370: aor. ἐθεᾶσάμην, Xen. Anab. 5, 7, 26: aor. pass. ἐθεάθην passively, Thuc. 3, 38? Verbal θεατέος, Plat. Soph. 65.

θείνω, *to smite*, Poetic, Il. 17, 430: imperf. ἔθεινον, Æsch. Pers. 418: fut. θενῶ, Arist. Ach. 564: aor. ἔθεινα, Il. 20, 481: 2 aor. ἔθεινον, θένω,

θένε, θενεῖν, θενών (θένων), Eurip. Rhes. 687; Heracl. 271; Cycl. 7; Arist. Av. 54.

θέλω, the same as ἐθέλω, fut. θελήσω, Xen. Mem. 1, 4, 18; aor. ἐθέλησα, Soph. Col. 757; perf. τεθέληκα, Æsch. 306.

According to Phrynichus, the perf. τεθέληκα belongs to the Alexandrian dialect; he condemns it.

θεραπεύω, *to serve, court*, regular: fut. mid. θεραπεύσομαι usually passive in sense, Plat. Alc. Prim. 61.

Hom. Hym. 1, 390, θεραπεύσονται is transitive.

θέρομαι, *to warm one's self, heat, burn*, Poetic, Il. 6, 331; fut. θέρσομαι, Odys. 19, 507; 2 aor. pass. ἐθήρηην as middle, subj. θερέω (θερω̄), Odys. 17, 23.

θέσασθαι, *to pray that it may be, to obtain by prayer*, found only in the aor. mid. 3 plur. θέσαντο, and part. θεσσάμενος, Pind. Nem. 5, 17; Hes. frag. 9; Apol. 1, 824.

θέω, *to put*, see τίθημι.

θέω (ΘΕΥΩ), *to run*, imperf. ἔθεον, Il. 20, 229; fut. θεύσομαι, Arist. Av. 205.

θηέομαι (θάομαι), *to gaze at, behold with admiration, behold*, Ionic, Herod. 1, 10; fut. θηήσομαι, Hes. Op. 480; aor. ἐθηησάμην, Herod. 3, 23.

θιγγάνω (ΘΙΓΩ), *to touch*, as with the hand, fut. θίξομαι, Eurip. Hip. 1086; 2 aor. ἔθιγον, θιγεῖν, θιγών, Soph. Antig. 546.

Etymologically connected with the Latin *tango* (root *tag-*).

θλάω, *to bruise, break*, Athen. 8, 41; fut. θλάσω, Hippocr.: aor. ἔθλασα, Odys. 18, 97; perf. pass. τέθλασμαι, Doric τέθλαγμαi, Athen. 11, 30; Thuc. 22, 35.

θνήσκω (ΘΑΝΩ, ΘΝΑΩ), *to be dying, die*, fut. θανέομαι, θανούμαι, Il. 4, 12; Xen. Cyr. 7, 1,

19; also *τεθνήξω, τεθνήξομαι*, Æsch. Agam. 1279; Lysias, frag. 42: perf. *τέθνηκα*, Xen. Cyr. 4, 6, 2: 2 aor. *ἔθανον*, Soph. Col. 1706: 2 perf. *τέθναα, τεθναίην, τέθναθι, τεθνάειν, τεθνεώς*, see Rem. § 68: 2 pluperf. *ἔτεθνάειν*, Rem. § 68.

Θοάζω, for *θαάσσω*, in Attic Poetry, Soph. Tyr. 2.

Θοινάζω, to feast, feast upon, Xen. Ages. 8, 7; equivalent to *θοινάομαι* from *θοινάω*.

Θοινάω, to entertain festively, Eurip. Ion. 982: imperf. *ἔθοίναον* intransitive, *I feasted*, Hes. Scut. 212: aor. *ἔθοίμισα* (as if from *-ίζω*), Herod. 1, 129: aor. pass. *ἔθoinήθην* as middle, Odys. 4, 36. — Mid. *θοινάομαι*, to feast, feast upon, Eurip. Cycl. 248: fut. *θοινήσομαι* and *θοινάσομαι* (ᾶ), Æsch. Prom. 1025; Eurip. Cycl. 550: perf. *τεθοίνᾶμαι*, Eurip. Cycl. 377: aor. *ἔθoinησάμην*, Anthol. 9, 244.

ΘΟΡΩ, see *θράσσω*.

Θράσσω (*ταράσσω*), to disturb, Eurip. Rhes. 863: aor. *ἔθραξα, θραῖξαι*, Æsch. Prom. 628: perf. *τέτρηχα*, as present intransitive, to be tumultuous, Epic. Il. 7, 346: pluperf. *τετρήχειν* as imperfect, intransitive, Il. 2, 95: aor. pass. *ἔθράχθην*, Soph. frag. 812: fut. mid. *θραξοῦμαι*, in Hesychius, explained *ταράξομαι*.

It is formed from *ταράσσω* by *metathesis* and *contraction*, *ταράσσω, τραασσω, τρᾶσσω, θράσσω*. The change of τ into θ may be considered an anomaly. Perhaps the original theme was **ΘΡΑΧΩ**. — This form gives *τρᾶχῦς*, Ionic *τρηχῦς*, rough, uneven.

ΘΡΕΦΩ, see *τρέφω*.

ΘΡΕΧΩ, see *τρέχω*.

Θρύπτω (**ΘΡΥΦΩ**), to break in pieces, crumble, debilitate, aor. *ἔθρουσα*, Hippocr.: aor. pass. *ἔθρῦφθην* later, Anthol. 5, 294, 15: 2 aor. pass. *ἔθρῦφην*, Il. 3, 363. — Mid. *θρύπτομαι*, to put

on airs, be dainty, be rendered vain, spoiled, Æsch. Prom. 891: fut. θρύψομαι, Arist. Eq. 1163: perf. τέθρυσμαι, Xen. Mem. 1, 2, 25.

θρῶσκω (ΘΟΡΩ, ΘΡΟΩ), to leap, spring, jump, fut. θορέομαι, θοροῦμαι, Il. 8, 179; Æsch. Sup. 874: 2 aor. ἔθορον, Herod. 1, 80.

θρῖω dissyllabic, for θύω, to rush, move rapidly, Hom. Hym. 2, 560.

ΘΥΦΩ, see τύφω.

θύω and θύνω (ῦ), to rage, rush, move rapidly, Il. 1, 342; Pind. Pyth. 10, 84: imperf. ἔθῦον and ἔθῦνον, Il. 11, 180; 2, 446: fut. θύσω, παρθύσω (ῦ), outrun, Anthol. 12, 32: aor. ἔθῦσα, Call. frag. 82? — See also θυῖω.

θύω, to sacrifice, fut. θύσω (ῦ), Eurip. Heracl. 877: aor. ἔθῦσα, Xen. Anab. 1, 2, 10; Odys. 9, 231: perf. τέθῦκα, Athen. 9, 54; Arist. Lys. 1062; Anthol. 11, 413: perf. pass. τέθῦμαι, Æsch. Eum. 327: aor. pass. ἐτύθην (ῦ), Æsch. Choëph. 242. Verbal θυτίος, Arist. Av. 1237. — Mid. θύομαι, to sacrifice formally, on some special occasion, or for some important purpose, θύσομαι, τέθνμαι, ἔθυσάμην, Arist. Thesm. 38; Xen. Anab. 7, 8, 21; 3, 5, 18.

Herod. 7, 197 (twice), θύσομαι is passive in sense. — The penult of the present is generally long. Eurip. Elec. 1141, and Arist. Ach. 792, θύειν (ῦ).

I.

ιάλλω (ΙΑΛΩ), to send, Poetic, fut. ἰαλώ, ἐπιαλώ, Arist. Nub. 1281: aor. ἴηλα (ι), Odys. 22, 49; 8, 443; the ι is long in consequence of the augment.

ιάομαι, to cure, heal, fut. ἰάσομαι (ᾱ), Eurip. Troad. 1232: aor. ἰασάμην, Xen. Cyr. 8, 2, 25: aor. pass. ἰάθην passively, Plat. Conv. 16.

Herod. 7, 236, ἀνιεύνται contracted from ἀνιέονται (ἀνι-
άονται), for ἀνιῶνται, as future.

ιάχω and ἰαχέω, *to shout*, Eurip. Elec. 707; Orest.
965: imperf. ἰαχον, Il. 1, 482: fut. ἰαχήσω,
Eurip. Phoen. 1523: aor. ἰάχησα, Arist. Ran. 217:
perf. part. fem. ἰαχνῖα, ἀμφιαχνῖα, as present,
screaming around, Il. 2, 316.

We suppose that the original theme was $\text{FAX}\Omega$, hence
 $\text{F}\iota\text{F}\alpha\chi\omega$, like βιβάω from βιάω, and finally ἰάχω. Compare
βάξω (βαχ-, βακ-), ἀβακίω, Βάκχος, Ἰακχος ($\text{F}\iota\text{F}\alpha\kappa\chi\omicron\varsigma$),
ἀνίαχος ($\alpha\text{F}\iota\alpha\chi\omicron\varsigma$), ἦχος, ἦχώ, Romaic ἀχός (ἦχος).

ιδρώω, *to sweat*, fut. ιδρώσω, Il. 2, 388: aor. ἴδρω-
σα, Xen. Econ. 4, 24.

In the Epic and Ionic dialects, it is contracted as if the
present were in -άω: as opt. 3 sing. ἰδρώῃη, Hippocr. de
Aer. § 17; part. fem. ἰδρωῖσα (ιδραουσα), for ιδρωῖσα, Il. 11,
597; ἰδρωόντας, protracted from ιδρωόντας (ιδραοντας),
Odys. 4, 39. — Il. 11, 119, ιδρωόνσα presupposes a theme in
-άω.

Etymologically connected with ἵδωρ, Latin *sudo*, English
water, wet, sweat.

ιδρύω and ἸΔΡΥΝΩ (ἰζω, ἔδρα), *to seat, place, lo-
cate*, fut. ιδρύσω (ῦ), Eurip. Bac. 1339: aor.
ἰδρύσα, Herod. 4, 124: perf. pass. ἰδρῦμαι, Eu-
rip. Heracl. 19; Thuc. 2, 15: aor. pass. ιδρύθην
and ιδρύνθην usually as middle, Arist. Av. 45;
Thuc. 4, 44; Il. 3, 78; Xen. Cyr. 8, 4, 10.
Verbal ιδρυτέος, Soph. Aj. 809. — Mid. ιδρύομαι,
*to place, establish, build, erect a building, dedi-
cate, consecrate* as a temple, Dem. 256: fut.
ιδρύσομαι, Arist. Plut. 1191: perf. ἰδρῦμαι, He-
rod. 2, 42: aor. ιδρυσάμην, Thuc. 6, 3; pre-
ferred to its equivalent εἰσάμην from ἘΩ.

ΙΔΩ, see ΕΙΔΩ.

ἴεμαι (εἶμι), *to hasten*, Xen. Cyr. 4, 1, 17; Il. 12,
274; 2, 154; Herod. 6, 134: imperf. ἰέμην,
Arist. Eq. 625.

This verb is the middle of εἶμι, *to go*. Many modern critics, however, refer it to ἵημι, *to send*, that is, *to cause to go*, and accordingly write ἵεμαι, with the rough breathing.

ἵέω (*ΕΩ*), *to send*, μεθιέω, Il. 6, 523; 10, 121; imperat. ἵει (ἵεε), Il. 21, 338; Odys. 1, 271; infin. ἵεῖν, συνιεῖν, Theog. 565: imperf. ἵουν (ἵεον), Arist. Vesp. 355; Il. 1, 479; Herod. 4, 125.

The forms ἵεις, ἵει are often written ἵεις, ἵει, in which case they are referred to ἴω.

ἵζω and ἵζάνω (ἕζομαι), *to seat, place, establish, institute*; also intransitive, *to sit, settle, sink*, Æsch. Eum. 18; Soph. Antig. 1000; Il. 23, 258; Thuc. 2, 76: imperf. ἵζον, Il. 18, 422. — Mid. ἵζομαι, *to sit*, Il. 3, 162; Herod. 1, 119. — See also καθίζω.

ἵημι (ἵέω, *ΕΩ*), *to send*, imperf. ἵην, Pind. Isth. 1, 34: fut. ἦσω, Epic also ἔσω, ἀνέσω, Arist. Ran. 823; Odys. 18, 265: aor. ἦκα only in the indicative, Xen. Anab. 4, 5, 18; Epic ἔηκα only in composition, ἀφέηκα, ἐφέηκα, ξυνέηκα, Il. 18, 108; 1, 8; also opt. ἔσαιμι, ἀνέσαιμι, Il. 14, 209: perf. εἶκα, Dem. 966: perf. pass. εἶμαι, Dem. 292; Herod. 8, 49: aor. pass. εἶθην and ἔθην, ἐθῶ, Eurip. Phœn. 1376: fut. pass. ἐθήσομαι, Xen. Ven. 7, 11: 2 aor. ἦν, ᾶ, εἶην, εἶς, εἶναι, εἶς, Arist. Vesp. 574; Soph. Tyr. 1405. Verbal ἐτέος, see ἀφίημι. — Mid. ἵεμαι, *to send one's self, hasten on, desire*, fut. ἦσομαι, Eurip. Hel. 1629: aor. ἦκάμην rare in the Attic writers, used only in the indicative, Eurip. Elec. 622: 2 aor. εἶμην and ἔμην, ᾶμαι, εἶμην, οὐ (ἔο, ἔσο), ἔσθαι, ἔμενος, Xen. Hier. 7, 11; Odys. 4, 76; Il. 1, 469; Soph. Tyr. 1521. — See also ἀφίημι.

The singular ἦκα, ἦκας, ἦκε, and the 3 plur. ἦκαν, with good writers are much more common than the remaining forms of the aorist ἦκα. — On the other hand, the singular

of the 2 aor. ἦν is not used in the indicative. See also Rem. § 72.

ἴειν, imperf. 1 sing. for ἴην or rather ἴουν (ἴεον), ἠφιειν, see ἀφίημι · προΐειν, Odys. 10, 100; 3 plur. Epic ἴεν for ἴεσαν, Il. 12, 33. — ἴω, ἴης, ἴη, or εἴω, 2 aor. subj. Epic for ᾠ, ᾦς, &c., Il. 1, 567; 3, 414; also 3 sing. ἦη, ἀνήη, for ἀνῆ, Il. 2, 34. — ἴωκα, perf. act. for εἴκα, Etymol. Magn. voc. ἀνῆκεν. — ἴωνται, perf. pass. 3 plur. for εἴνται, see ἀφίημι, ἀφείωνται · ἀνέονται, perf. mid. 3 plur. for ἀνεῖνται (not for the present ἀνιένται), Herod. 2, 165. The Florentine Codex has ἀνέωνται, analogous to ἀφείωνται. See Buttman's Lexilogus (ἀνήνοθεν, 29). — προῖτο, 2 aor. mid. 3 sing. for προῖτο, Xen. Anab. 1, 9, 10. — The fut. ἔσω, ἀνέσω, and the aor. opt. ἀνέσαιμι are by some referred to ἜΩ, to place, put, seat, set; the former, however, clearly belongs to ἴημι.

ἰθύνω (ἰθύς), long υ, to direct straight forward, Odys. 9, 78: aor. ἰθῦνα, Odys. 23, 197: aor. pass. ἰθύνθην, Il. 16, 475. — Mid. ἰθύνομαι transitive, Il. 6, 3; Odys. 5, 270.

ἰθύω (ῥ), to rush straight forward, Epic, Il. 11, 552: aor. ἰθῦσα, Il. 6, 2; Herod. 4, 122.

ἰκάνω (ἴκω), long α, to come, Poetic, Il. 1, 254: imperf. ἰκᾶνον as aorist, Il. 6, 370. — Mid. ἰκάνομαι as active, Epic only, Il. 10, 118.

ἰκνέομαι (ἴκω), to come, Soph. Tyr. 798: fut. ἴξομαι, Herod. 2, 29: perf. ἴγμαι, Soph. Trach. 229: 2 aor. ἰκόμην, Il. 1, 362. — Prose writers use the compound ἀφικνέομαι, ἀφίξομαι, ἀφιγμαι, ἀφικόμην. — See also ἰκάνω, ἴκω.

ἴκτο, 2 aor. mid. Epic for ἴκετο, Hes. Theog. 481: part. ἴκμενος adjectively, favorable, fair, as wind, Odys. 2, 420.

ἴκω (ἰ), to come, Epic, Il. 10, 142: imperf. ἴκον, Il. 1, 317: aor. ἴξον, Hom. Hym. 1, 230; Il. 5, 773; Hes. Scut. 32. — See also Rem. § 54.

ἰλάσσομαι, Epic also ἰλάομαι and ἰλάμαι, to propitiate, Il. 2, 550; Hom. Hym. 20, 5; rarely ἰλέομαι and ἰλεόομαι, Æsch. Sup. 116. 127; Plat.

Leg. 7, 10: fut. *ιλάσομαι* (ᾶ), later Epic *ιλάξομαι*, Call. Epigr. 46, 5; Apol. 2, 808: aor. pass. *ιλάσθην* passively, Plat. Leg. 9, 6: aor. mid. *ιᾶσάμην* (σσ), later Epic *ιλαξάμην*, Il. 1, 100; Apol. 1, 1093. — See also the following.

ΙΛΗΜΙ (*ιλάομαι*), *to be propitious*, imperat. *ιᾶθι* and *ιληθι*, Theoc. 15, 143; Odys. 3, 380: perf. subj. *ιλήκω* as present, Odys. 21, 365; opt. *ιλήχοιμι* as present, Hom. Hym. 1, 165.

ιλλω, for *εἶλω* or *εἶλλω*, Lysias, 359.

ιμείρω (*ΙΜΕΡΩ*), *to desire*, Odys. 10, 431: aor. pass. *ιμέρθην* as active, Herod. 7, 44. — Mid. *ιμείρομαι* as active, Odys. 1, 41: aor. *ιμειράμην*, Il. 14, 163.

ιμέρρω, Æolic for *ιμείρω*, Sapph. 1, 27.

ιπταμαι (*πέτομαι*, *ΠΤΑΩ*, *ΙΠΤΗΜΙ*), *to fly*, as a bird, inflected like *ἵσταμαι*, in the present and imperfect, imperf. *ιπτάμην*, Eurip. Aul. 1608: fut. *πτήσομαι*, Arist. Vesp. 208: 2 aor. *ἐπτάμην*, *πιῶμαι*, *πιάσθαι*, *πιάμενος*, Il. 5, 99: 2 aor. act. *ἔπτην* Doric *ἔπιτᾶν*, *πταίην*, *πιῆναι*, *πιάς*, Hes. Op. 98; Æsch. Prom. 115.

The early writers commonly use *πέτομαι*, *επειόμεν*, and in poetry *ποιάομαι*, *εποταόμεν*, instead of *ιπταμαι*, *ιπτάμην*.

ἴσαμι (*ΙΣΑΩ*, *ΕΙΔΩ*, *οἶδα*), *to know*, a Doric verb, Pind. Pyth. 4, 441; 2 sing. *ἴσης*, Theoc. 14, 34; 1 plur. *ἴσαμεν*, Pind. Nem. 7, 20; 3 sing. *ἴσατι*, Theoc. 15, 146; 3 plur. *ἴσαντι*, Theoc. 15, 64; part. dat. sing. *ἴσαντι*, Pind. Pyth. 3, 52. — See also Rem. § 70.

This verb is derived from the noun *ΙΣΑ* or *ΙΣΗ*, formed from *ΙΑΩ* after the analogy of *δόξα* from *δοκέω* (*ΔΟΚΩ*), *ᾄση* from *ᾄω* or *ΑΔΩ*. Compare *ἄσάομαι* from *ᾄση*. — Others suppose that it was suggested by *ἴσασι*, the 3 plur. of *οἶδα*. — See also *ἐπίσταμαι*.

ἴσχω, for *εἴσχω*, Il. 11, 799; 16, 41; Odys. 4, 279: imperf. *ἴσκον*, Odys. 19, 203; 22, 31.

Theoc. 22, 167, and Apol. 1, 834 ; 2, 240 ; 3, 396 ; 4, 1718, ἴσκειον means *they said*. Many critics, both ancient and modern, are of opinion that the later Epic poets *misunderstood* the Homeric passage (Odys. 19, 203) ἴσκει ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα, *telling many falsehoods he made them appear like truths*, where ὁμοῖα may be said to be superfluous, inasmuch as it is implied in ἴσκει. — Odys. 22, 31 (a vexed passage), ἴσκειν ἀνὴρ ἕκαστος, *every man labored under a mistake, conjectured*, did not know the true state of the case, attributed the fact to a wrong cause, made a wrong inference.

ἰστάνω, for ἰστάω, ἰστημι, Dem. 807.

ἰστάω (ΣΤΑΣΩ), the original form of ἰστημι, Herod. 4, 103 : imperf. ἴστων, Herod. 2, 106.

ἰστημι (ἰστάω, ἐστήκω, ΣΤΑΣΩ), *to cause to stand, set up, erect, raise, place*, fut. στήσω, Xen. Cyr. 6, 3, 25 ; also ἐστήξω, ἐστήξομαι, intransitive, *shall stand*, Thuc. 3, 37 ; Xen. Cyr. 6, 2, 17 : aor. ἔστησα, Thuc. 7, 24 : perf. ἔστηκα as present intransitive, *to stand*, Xen. Cyr. 1, 4, 19 ; later also ἔσταχα transitive, Longin. de Sublim. 16, 2 ; Anthol. 11, 139 ; Plat. Ax. 18 : pluperf. ἐστήκειν or εἰστήκειν as imperfect intransitive, *was standing*, Thuc. 1, 89 : perf. pass. ἔσταμαι rare, Plat. Tim. 62 : aor. pass. ἔσταθην (ᾶ), Soph. Tyr. 1463 : 2 perf. ἔσταα, ἐστῶ, ἐσταῖην, ἔσταθι, ἐστάναι, ἐστῶς, as present intransitive, Rem. § 68 : 2 pluperf. ἐστάειν as imperfect intransitive, Rem. § 68 : 2 aor. ἔστην intransitive, *I stood*, στῶ, σταῖην, στήθι, στήναι, στάς, Xen. Cyr. 1, 4, 18. Verbal στατέος, Xen. Cyr. 8, 1, 10. — Mid. ἵσταμαι, *to stand, also transitively to set up, erect for one's self*, Xen. Hel. 2, 4, 14 : fut. στήσομαι, Arist. Thesm. 697 ; Soph. Phil. 8, 33 : aor. ἔστησάμην generally transitive, Xen. Hel. 5, 4, 53. — See also ἰστάνω, ἰστάω, ἐστήκω, στήκω.

The subjunctive and optative passive may take the accent

on the antepenult, if the last syllable permits it; as, subj. ἀφίστηται, Dem. 1112. — Hippocr. de Salubr. Diæt. § 11, opt. 3 sing. ξυνιστοιῖτο for ξυνιστιᾷτο. — ἴστασκον, imperf. iterative, Odys. 19, 574. — 2 aor. σιάσκον, iterative, Il. 3, 217; 18, 160. — ἔσιᾶσαν, 1 aor. 1 plur. Epic for ἔστησαν, Il. 12, 56; Odys. 18, 307; 3 sing. ἔστασε later, Anthol. 9, 708. — As to 2 aor. 3 plur. ἔσιᾶσαν, Il. 4, 331, &c. it is now edited ἔστασαν, *were standing*, from ἐστιάειν. — ἔσιᾶν or σιάν, 2 aor. 3 plur. Epic for ἔστησαν, Il. 1, 535; 9, 193: subj. 1 plur. Epic σιέωμεν and σιέλομεν, for σιῶμεν, Il. 22, 239; 15, 297; 2 sing. σιήης for σιῆς, Il. 17, 30; 3 sing. σιήῃ for σιῆ, Il. 5, 598; 3 dual σιήετον for σιῆτον, Odys. 18, 182: imperat. 2 sing. σιᾶ for σιῆθι, only in composition, as ἀνσιᾶ for ἀνάστα for ἀνάστηθι, Theoc. 24, 36. — ἐσιτέεται, perf. pass. 3 plur. Ionic for ἔστανται, Herod. 1, 196. — ἐσιτάθην (ᾶ), aor. pass. for ἐστάθην (ᾶ), Call. Min. 83. — In some compounds whose middle is intransitive, the perfect active may be translated as a real perfect; as ἀνίστημι, *to set up*, ἀνίσταμαι, *to rise up*, ἀνέστηκα, *to have risen up*.

The theme ΣΤΑΩ is etymologically connected with the Latin *sto* (root *sta-*), *sisto*, English *stand*, *stay*, *sty*, German *stehen*, &c. &c.

ἰσχάνω and ἰσχανάω (ἰσχω), *to check, repress*, Il. 14, 387; 5, 89.

ἰσχνέομαι (ἰσχω), see ὑπισχνέομαι.

ἰσχναίνω (ἰσχνός), *to attenuate, make lean, dry up*, aor. ἰσχνᾶνα, Ionic ἰσχνηνα, Arist. Ran. 941; Herod. 3, 24: aor. pass. ἰσχνάνθην, Hippocr.: fut. mid. ἰσχνανοῦμαι as passive, Æsch. Prom. 269.

ἴσχω (ἔχω), *to have, hold fast, grasp, seize, check, withhold, restrain, hinder*, Soph. Antig. 304: fut. σχήσω, perf. ἔσχηκα, &c. as in ἔχω.

ἼΩ, *to go*, see εἶμι.

ἴω, another form of ἴημι, used only in composition, subj. ἀφίω, Xen. Cyr. 8, 16; opt. ἀφίοιμι, Plat. Apol. 17: imperf. ξύνιον, Il. 1, 273. For μεμετιμένος, see μεθίημι.

The only forms which prove the existence of ἴω are ξύνιον

and μεμετιμένος. As to μεθίεις, μεθίει, ἐξίει, &c. μεθίω, μεθίοιμι, they may, by a change of accent, be referred to ἰέω: that is, they may be accented μεθιείς, μεθιεῖ, μεθιοῖμι, &c.

K.

καγγλάζω, later Epic for καχλάζω, which see.

ΚΑΛΩ, see καίνυμι, χάζω.

καθαίρω (καθαρός, ΚΑΘΑΡΩ), to purify, clean, fut. καθαρῶ, Xen. Œcon. 18, 6: aor. ἐκάθηρα and ἐκάθᾱρα, Thuc. 3, 104; Xen. Anab. 5, 7, 35; perf. pass. κεκάθαρμαι, Xen. Anab. 1, 2, 16: aor. pass. ἐκαθάρθην, Thuc. 3, 104. Verbal καθαρτέος, Hippocr. — Mid. καθαίρομαι, to clean one's self, fut. καθαροῦμαι, Xen. Cyr. 2, 2, 27: aor. ἐκαθηράμην, Plat. Leg. 9, 8.

καθέζομαι (κατά, ἕζομαι), to sit down, Eurip. Heracl. 33; Xen. Anab. 5, 8, 14: imperf. ἐκαθεζόμενῃν, in Poetry also καθεζόμενῃν, usually as aorist, Thuc. 2, 18; Soph. Col. 1597: fut. καθεδοῦμαι, later καθεδήσομαι, Arist. Ran. 200; Diogen. Laert. 2, 72 (Aristipp.): aor. pass. ἐκαθέσθην as middle, later, Anthol. 9, 644: fut. pass. καθεσθήσομαι as middle, Æschin. 558.

καθεύδω (κατά, εὔδω), to sleep, imperf. ἐκάθευδον, καθεῦδον or καθηῦδον, Xen. Œcon. 7, 11; Pl. 1, 611; Plat. Conv. 40: fut. καθευδήσω, Xen. Hel. 5, 1, 20: aor. καθεύδησα, Hippocr. Verbal καθευδητέος, Plat. Phædr. 91.

κάθημαι (κατά, ἦμαι), to sit, sit down, κάθωμαι, καθοίμην, κάθησο, καθῆσθαι, καθήμενος, Arist. Eq. 754; Xen. Cyr. 5, 1, 7: pluperf. ἐκαθήμην or καθήμην as imperfect, Xen. Anab. 4, 2, 6; Arist. Eccl. 304.

κάθη, perf. 2 sing. later for κάθησαι: opt. 1 plur. καθήμεθα (like κεκλήμεθα from καλέω), Arist. Lys. 149, com-

monly written *καθόμεθα*· imperat. 2 sing. *κάθου*, later for *κάθησο*, Septuagint. Psal. 106, 20.

καθίζω (*κατά, ἴζω*), *to set, place*; also *to sit*, fut. *καθίσω, καθιῶ*, Ionic *κατίσω*, Doric *καθιξῶ*, Xen. Anab. 2, 1, 4; Herod. 4, 190; Bion, 2, 16: aor. *ἐκάθισα*, Doric *ἐκάθιξα*, Il. 3, 68; Arist. Ran. 911; Theoc. 1, 12. — Mid. *καθίζουαι, to sit*, Arist. Eq. 785: fut. *καθιζήσομαι*, Plat. Phædr. 5: aor. *ἐκαθισάμην* usually transitive, Xen. Cyr. 5, 5, 7.

καίνυμαι (*ΚΑΙΩ*), *to excel, surpass, be distinguished, to be adorned, ornamented*, Poetic, imperf. *ἐκαινύμην*, Odys. 3, 288: perf. *κέκασμαι, κεκάσθαι, κεκασμένος* and *κεκαδμένος*, Odys. 19, 82; 4, 725; Il. 24, 546; Pind. Olym. 1, 42: pluperf. *ἐκεκάσμην*, Il. 2, 530.

We may suppose that the noun *κόσμος* is formed from the theme *ΚΑΙΩ*, thus *καδ-μος, κασ-μος, κόσμος*, with the accent on the penult contrary to the analogy of verbals in *μός*.

καίνω (*κτείνω*), *to kill*, Poetic, fut. *κανῶ*, Eurip. Hercul. 1075: 2 aor. *ἔκανον*, Soph. Col. 545; Theoc. 24, 90.

Xen. Anab. 7, 6, 36, *κατακεκανότες*, in some of the recent editions, for the common *κατακανόντες*: it implies a 2 perf. *κέκανα*. See Schneider's note on the passage.

καίω (*ΚΑΥΩ*), also *κάω* long *a* and without contraction, *to burn, set fire to, kindle*, Arist. Lys. 9; Xen. Hel. 4, 1, 1: fut. *καύσω* and *καύσομαι*, Xen. Cyr. 5, 4, 21; Arist. Plut. 1054: aor. *ἔκανσα*, Poetic also *ἔκαε*, Epic *ἔκηα* or *ἔκεια*, Thuc. 7, 80; Eurip. Rhes. 97; Æsch. Agam. 849; Il. 1, 40; Odys. 21, 176; 9, 231: perf. *κέκανκα*, Xen. Hel. 6, 5, 37: perf. pass. *κέκανμαι*, Eurip. Cycl. 457: aor. pass. *ἐκαύθην*, Thuc. 3, 74: 2 aor. pass. *ἐκάην* (*ᾶ*), Epic and Ionic, Il. 1, 464; Herod. 1, 51. — Mid. aor. *ἐκανσάμην* and *ἐκηά-*

μην transitively, not Attic, Herod. 1, 202; Il. 9, 88; part. also κειάμενος, Odys. 16, 2; Il. 9, 234. καλέω (ΚΑΛΩ, ΚΛΑΩ), to call, fut. καλέσω, καλῶ, Dem. 93; Xen. Anab. 3, 1, 46: aor. ἐκάλεσα, Xen. Cyr. 2, 2, 30: perf. κέκληκα, Arist. Plut. 260: perf. pass. κέκλημαι, Eurip. Hec. 480: aor. pass. ἐκλήθην, rarely ἐκαλέσθην, Thuc. 6, 2; Hippocr.: 3 fut. pass. κεκλήσομαι, Soph. Aj. 1368. Verbal κλητέος, Plat. Rep. 4, 6. — Mid. καλέομαι, to call, summon to a court, fut. καλοῦμαι, Arist. Eccl. 864: aor. ἐκαλεσάμην, Xen. Anab. 3, 3, 1. — Eurip. Orest. 1140, fut. mid. 2 sing. καλεῖ as passive.

κεκλέαται, perf. pass. 3 plur. Ionic for κέκληνται, Herod. 2, 164: opt. 2 sing. κεκλήῃο, Soph. Phil. 119; 1 plur. κεκλήμεθα, Arist. Lys. 253. — καλέεσκον and κάλεσκον, imperf. iterative, Il. 6, 402; 9, 562; Apol. 4, 1514: pass. καλέσκετο, Il. 15, 338.

Etymologically connected with the Latin *calo*, English *call*.

κάλημι, from καλέω, Soph. 1, 16; infin. καλήμεναι for καλήναι, Il. 10, 125.

καλινδέομαι (κυλίνδω), to roll about, spend one's time in, Herod. 3, 52; Thuc. 2, 52.

κάμνω (ΚΑΜΩ, ΚΜΑΩ), to labor, grow weary, be sick, fut. καμέομαι, καμοῦμαι, Apol. 3, 580; Soph. Trach. 12, 15: perf. κέκηκα, Thuc. 6, 34: 2 aor. ἔκαμον, Xen. Hel. 3, 3, 1; Epic (κέκαμον) κεκάμω, Il. 1, 168: 2 perf. part. κεκημῶς, -ῶτος or -ότος, Il. 23, 232; 11, 802; Thuc. 3, 59: 2 aor. mid. ἐκαμόμην as active, Epic, Il. 18, 341.

ΚΑΠΥΩ, to breathe, Epic, aor. ἐκάπυσσα, Il. 22, 467.

κατάγνυμι and καταγνύω (ἄγνυμι), to break in pieces, fut. κατάξω: aor. κατέαξα, rarely κατηῖξα.

2 perf. κατέᾱγα, Ionic κατέηγα, rarely κάτηγα, Hippocr.: 2 aor. pass. κατεᾱγήν.

κατεᾱξας, aor. part. for κατάξας, Lysias, 159. — κατεαγῶ, 2 aor. pass. subj. for καταγῶ, Hippocr.; part. κατεαγείς, Lysias, 156. — κανάξαις, aor. opt. 2 sing. for κατάξαις, Hes. Op. 664. 691. It is formed as follows; original theme F A I \Omega , with κατά, κατα F A I \Omega , κατα $\text{F a \xi a i \varsigma}$, κατ- $\text{F a \xi a i \varsigma}$, κα $\text{F F a \xi a i \varsigma}$, like καταβαλεῖν, κατβαλειν, καββαλεῖν, also κατὰ γόνυ, κατγονυ, καγγόνυ· finally, by dropping the second F and changing the other into ν , κανάξαις, the actual form. Compare εὔαδε from ἀνδάνω.

καταεῖννον, see ἐννυμι.

καταναλίσκω, see ἀναλίσκω.

καταχράω (κατά, χράω), Ionic for ἀποχράω, to be sufficient, imperf. 3 sing. κατέχρα, Herod. 7, 70. Impersonal καταχρᾱ, for the common ἀπόχρη, Herod. 1, 164: fut. καταχρήσει.

κανάξαις, see κατάγνυμι.

ΚΑΦΕΩ, to pant, Epic, 2 perf. part. κεκαφηώς as present, Il. 5, 698; Odys. 5, 468.

καχλάζω or καγγλάζω (ΧΛΑΔΩ), to bubble up, swell, Pind. Olym. 7, 3; Apol. 2, 570.

It seems to be an *onomatopy*, connected with the Romaic χοχλάζω.

κάω, see καίω.

κεδάννυμι (ΚΕΔΑΩ), Epic for σκεδάννυμι, pass. part. κεδαννύμενος, Anthol. 5, 276: aor. ἐκέδασα (σσ), Il. 5, 88: pluperf. pass. κεκέδαστο, Apol. 2, 1114: aor. pass. ἐκεδάσθην, Il. 15, 657.

κεδόωνται, pres. pass. 3 plur. protracted from κεδῶνται (κεδάονται), Apol. 4, 500.

κεῖμαι, Epic and Ionic κέομαι (ΚΕΩ, ΚΕΙΩ), to lie down, κέωμαι, κειόμεν, κείσο, κείσθαι, κείμενος, Il. 22, 510; Xen. Econ. 8, 19; Herod. 1, 67: imperf. ἐκείμην· fut. κείσομαι, Soph. Antig. 73.

The infinitive of the compounds takes the circumflex on

the penult; as *διάκειμαι, διακείσθαι· κατάκειμαι, κατακείσθαι*· as if *κείσθαι* were contracted from *κείσθαι*. — *κεῖται*, 2 sing. Epic for *κεῖσαι*, Hom. Hym. 2, 254; 3 plur. *κέσται* and *κείσται*, Ionic for *κεῖνται*, Herod. 1, 14; Odys. 24, 527. — Subj. 3 sing. *κῆται*, contracted from *κέηται*, Odys. 2, 102; 19, 147; Il. 19, 32; edited also *κεῖται*. — *κείωνται*, subj. 3 plur. in an ancient inscription, Boeckh's Corp. Inscript. Græc. 102, 10. — *διάκειμαι*, subj. for *διακείωμαι*, Plat. Phædo, 77. — *έσκετο*, imperf. 3 sing. iterative for *έκειτο*, Odys. 21, 41; Ionic 3 plur. *έκέατο* or *έκειάτο*, for *έκειντο*, Herod. 1, 167; Hes. Scut. 241. 175; Apol. 4, 1295.

κείρω (ΚΕΡΩ), to shear, fut. *κερέω, κερω̄*, also *κέρσω*, Il. 23, 146; Plat. Rep. 5, 16; Mosch. 2, 32: aor. *έκειρα*, Poetic also *έκερσα*, Soph. Trach. 1196; Hes. Scut. 419: perf. pass. *κέκαρμαι*, Xen. Hel. 1, 7, 8: aor. pass. *έκέρθην*, Pind. Pyth. 4, 146: 2 aor. pass. *έκάρην*, Anthol. 9, 56. — Mid. *κείρομαι*, to shear one's own hair, fut. *κεροῦμαι*, Eurip. Hip. 1426: aor. *έχειράμην, έκερσάμην*, Arist. Nub. 826; Æsch. Pers. 952.

Etymologically connected with the Latin *curtus*, Saxon *scyran*, English *shear*, *short*.

κείω and *κέω*, *I will lie down*, Epic, Odys. 19, 340; 14, 532; 7, 342.

The regular future of *ΚΕΙΩ* or *ΚΕΩ* would be *κεισω, κεσω*· by dropping the *σ*, *κείω, κέω*. Buttman supposes that *κείω* is contracted from *κεέω*, the second future of *κέω*, after the analogy of *κλείος* for *κλέους* for *κλέεος*. Compare *δήω*.

κέκλωμαι, see *κέλωμαι*.

κελευτιάω (κελεύω), to cheer on, Epic, part. *κελευτιώνων* protracted from *κελευτιών* (*κελευτιάων*), Il. 12, 265; 13, 125.

κέλλω (ΚΕΛΩ), to come or bring to land, as a ship, fut. *κέλσω*, Æsch. Sup. 330: aor. *έκελσα*, Soph. Trach. 804.

Etymologically connected with the Latin *pellō*.

κέλωμαι, to order, request, exhort, Poetic, fut. *κελήσομαι*, Odys. 10, 296: aor. *έκελησάμην*, Pind.

Olym. 13, 113 : 2 aor. *κεκλόμην* and *ἐκεκλόμην*, Il. 4, 508 ; Hes. Scut. 341.

κεκλόμενος, 2 aor. part. as present, Il. 8, 346 ; Soph. Tyr. 159. This form gave rise to *κέκλωμαι* used by the later Epic Poets, as Apol. 1, 716.

κεντέω (*ΚΕΝΤΩ*), *to prick, puncture*, regular.

Epic aor. infin. *κένσαι* for *κεντήσαι*, Il. 23, 337.

κέομαι, see *κεῖμαι*.

κεράννυμι and *κεραυνύω* (*κεράω*), *to mix*, as wine and water, Athen. 2, 3 : fut. *κεράσω* (*ᾶ*), *κερῶ*, *ᾶς*, *ᾶ*, in Hesychius : aor. *ἐκέρᾶσα*, Xen. Anab. 1, 2, 13 ; Epic and Ionic (*ἐκρησα*) *ἐπικρηῆσαι*, *κρήσας*, Odys. 7, 164 ; Hippocr. : perf. pass. *κεκέρασμαι*, commonly *κέκρᾶμαι* Ionic *κέκρημαι*, Athen. 13, 36 ; Arist. Plut. 853 : pluperf. pass. *ἐκεκράμην*, Plat. Polit. 15 : aor. pass. *ἐκεράσθην* and *ἐκράθην* (*ᾶ*), Ionic *ἐκρήθην*, Xen. Anab. 5, 4, 29 ; Soph. Trach. 662 ; Herod. 4, 152 : aor. mid. *ἐκεραῤάσᾶμην* transitively, Odys. 3, 393. Verbal *κρατέος*, Plat. Phil. 147. — See also *κεράω*, *κίρνάω*, *κίρνημι*.

The forms *κέκρᾶμαι*, *ἐκράθην* are formed by *metathesis* and *contraction* from *κεκερᾶμαι*, *εκερᾶθην*. Compare *θράσσω*.

κεράω, *to mix*, Epic, imperat. *κέρᾶ* and *κέραιε*, Athen. 2, 29 ; Il. 9, 203 ; part. *κερῶν*, Odys. 24, 364 ; Athen. 11, 33 : imperf. *ἐκέραιον*, Apol. 1, 1185. — Mid. *κεράομαι* transitive, 2 plur. *κεράασθε* protracted from *κερᾶσθε* (*κεράεσθε*), Odys. 3, 332 ; subj. 3 plur. *κέρωνται* as if from *κέραιμαι*, like *δύνωνται* from *δύναμαι*, Il. 4, 260 : imperf. *ἐκεραόμην*, Odys. 15, 500 ; 8, 470.

κερδαίνω (*ΚΕΡΔΑΩ*, *ΚΕΡΔΑΝΩ*), *to gain*, fut. *κερδανέω*, *κερδανῶ*, later *κερδήσω*, Ionic *κερδήσομαι*, Herod. 1, 35 ; 3, 72 ; Arist. Nub. 1115 ; Anthol. 9, 390 : aor. *ἐκέρδᾶνα*, Ionic *ἐκέρδηνα*, *ἐκέρδησα*, Pind. Isth. 5, 33 ; Herod. 8, 5 ; 4, 152 : perf. *κεκέρδαγκα* and *κεκέρδηκα*, Dem. 1292.

κεύθω, Epic κευθάνω (ΚΥΘΩ), *to hide, conceal*, fut. κεύσω, Odys. 3, 187; Il. 3, 453: aor. ἔκευσα, Odys. 15, 263: 2 aor. ἔκυθον, Epic also (κέκυθον) κεύθω, -οσι, Odys. 3, 16; 6, 302: 2 perf. κέκευθα as present, Il. 22, 118: 2 pluperf. ἔκεκεύθειν as imperfect, Odys. 9, 348.

The root ΚΥΘ- seems to be etymologically connected with the Saxon *hydan*, English *hide*.

κεχλάδω, see ΧΛΑΖΩ.

κείω, see κείω.

κῆδω (ΚΑΔΩ), *to vex, trouble, afflict*, Epic, Il. 17, 550: fut. κηδήσω, Il. 24, 240: 2 perf. κέκηδα as present middle, *to sorrow*, Tyrnt. 3, 28. — Mid. κήδομαι, *to sorrow, care for*, Il. 6, 55: fut. κεκάδησομαι, Il. 8, 353: aor. ἐκηδεσάμην, imperat. 2 sing. κήδεσαι, Æsch. Sept. 139.

κιγγάνω, see κιγάνω.

κίδνημι, for κεδάννυμι, σκεδάννυμι, Poetic, Herod. 7, 140. — Mid. κίδναμαι, Eurip. Hec. 916.

κικλήσκω, Poetic, for καλέω, Æsch. Sept. 217.

ΚΙΚΩ, see ἀπέκιξαν.

κινέω, *to move*, regular. — The fut. mid. κινήσομαι is either reflexive or passive, *I shall move myself*, or *I shall be moved*, Xen. Cyr. 1, 4, 19; Plat. Theæt. 98. — The fut. pass. κινήθήσομαι is also used as middle, Æschin. 547.

κίνυμαι, *to move one's self*, Epic for κινέομαι, Odys. 10, 556; Il. 14, 173: imperf. ἐκινύμην, Il. 4, 281.

κιρνάω and κίρνημι, for κεράννυμι, Herod. 4, 52; imperat. κίρναθι, Pind. Nem. 9, 119; infin. Epic κίρνάμεν for κίρνάσαι, Pind. Isth. 5, 31; part. κίρνάς, Æolic κίρναις, Odys. 16, 14; Alc. 1, 3: imperf. ἐκίρναον and ἐκίρνην, Odys. 7, 182; 14, 78. — Mid. κίρναμαι, Eurip. Hip. 254.

κιγάνω (ΚΙΧΗΜΙ), Poetic; in the Tragedians

also *κιγγάνω*, to find, reach, Il. 17, 672; Eurip. Alc. 477; also *κιχέω*: imperf. *ἐκίχανον* and *ἐκίχρον*, Il. 2, 18; Odys. 24, 284: fut. *κιχήσομαι*, later Epic also *κιχήσω*, Il. 2, 258; Apol. 1, 1482: 2 aor. *ἔκιχον* and *ἐκίχην*, *κιχείω* (*κιχῶ*), *κιχείην*, *κιχήμεναι*, *κιχείς*, Odys. 16, 379. 357; Il. 1, 26; 2, 188; 15, 274; 16, 342. — Mid. *κιγάνομαι* as active, Il. 11, 441: aor. *ἐκιγησάμην*, Il. 4, 385: 2 aor. (or pres.) part. *κιχήμενος*, Epic, Il. 5, 187.

κίξαιτο, aor. mid. 3 sing. in Hesychius, explained *εὔρειν*, *ἔλαβεν*, *ἤνεγκεν*. — Anthol. 15, 27, *ἔκίξα* is by some referred to this verb. We are not prepared to say that it means any thing. When a poem has the form of “a Swallow’s Egg” it is absurd to suppose that there is any sense to it.

κίχρημι (*χράω*), to lend, Dem. 1250: fut. *χρήσω*, Herod. 3, 58: aor. *ἔχρησα*, Arist. Thesm. 219: perf. pass. *κέχρημαι*, Dem. 817. — Mid. *κίχραμαι*, to borrow, imperf. *ἐκίχράμην*, Anthol. 9, 584: aor. *ἐχρησάμην*, Eurip. Elec. 190. — Compare *δανείζω*, to lend; *δανείζομαι*, to borrow.

κίχρᾶσθαι, pres. mid. infin., Theoph. Char. 30.

κίω (*ΚΙΑΘΩ*), to go, Poetic, *κίω*, *κίοιμι*, *κίε*, *κίειν*, *κιών*, Æsch. Choëph. 680; Sup. 504; Odys. 1, 311; 7, 50; Plat. Cratyl. 91; Il. 1, 35: imperf. *ἔκιον* usually as aorist, Il. 1, 348; 12, 138; Hes. Scut. 284: 2 aor. *ἐκίαθον* (*ι*), only in the compound *μετεκίαθον*, Il. 11, 52. 714.

The part. *κιών* takes the acute on the last syllable, after the analogy of *ιών* and *έών*, from *εἶμι* and *εἶμι*.

κλαγγαίνω and *κλαγγέω* (*κλάζω*), to bark, Æsch. Eum. 131; Theoc. Epigr. 6.

κλάζω (*ΚΛΑΓΩ*, *ΚΛΑΓΓΩ*, *ΚΛΗΓΩ*), to shout, scream, clang, Poetic, Soph. Antig. 112: fut. *κλάγξω*, *κεκλάγξομαι*, Æsch. Pers. 947; Arist. Vesp. 930: aor. *ἔκλαγξα*, 1, 46: 2 aor.

ἐκλαγον, Eurip. Aul. 1062: 2 perf. κέκληγα and κέκλαγγα as present, Il. 2, 222; Arist. Vesp. 929.

Arist. Vesp. 929, 2 perf. subj. κεκλάγγω, in Dindorf's edition κεκλάγγω, implying κέκλαγχα.

It is an *onomatopy*, connected with the Latin *clang*, English *clang*.

κλαίω (ΚΛΑΥΩ), also κλάω, long *a* and without contraction, *to weep, cry*, Arist. Ran. 654: fut. κλαύσω, κλαύσομαι or κλαυσοῦμαι, also κλαιήσω and κλαήσω, Theoc. 23, 34; Arist. Lys. 505; Pac. 1081; Dem. 546. 440: aor. ἐκλανσα, Æsch. Sept. 828: perf. pass. κέκλανμαι, Soph. Tyr. 1490; later and doubtful κέκλανσμαι, Anthol. 7, 281: aor. pass. ἐκλαύσθην later, Anthol. App. Epigr. 341: 3 fut. pass. κεκλαύσομαι, Arist. Nub. 1436. — Mid. κλαίομαι, Æsch. Sept. 920: aor. ἐκλανσάμην transitively, Soph. Trach. 153: perf. κέκλανμαι, *to be bathed in tears*, Æsch. Choëph. 457. 731.

ΚΛΑΩ, *to call*, see καλέω.

κλάω (ᾶ), *to break*, aor. ἐκλάσα, Odys. 6, 128: perf. pass. κέκλασμαι, Xen. Eq. 7, 6: aor. pass. ἐκλάσθην, Thuc. 4, 37: 2 aor. part. κλάς, ἀποκλάς, implying ΚΛΗΜΙ, Anacr. frag. 16.

κλείω, *to shut, close*, fut. κλείσω, Xen. Anab. 6, 6, 13: aor. ἐκλεισα, Xen. Anab. 7, 1, 36: perf. κέκλεικα, Theoph. Char. 18: perf. pass. κέκλειμαι, commonly κέκλεισμαι, Herod. 2, 121 (2); Arist. Vesp. 198: aor. pass. ἐκλείσθην, Xen. Anab. 4, 3, 21: 3 fut. κεκλείσομαι, Arist. Lys. 1071. — Mid. κλείομαι, aor. ἐκλεισάμην reflexive, Xen. Cyr. 7, 2, 5; sometimes transitively, as Thuc. 6, 101.

κατακλειεῖ, fut. 3 sing. for κατακλείσει, Bekker's Anecd. 1290.

Etymologically connected with the Latin *claudio*, *clavis*, (*κλείς*, *κλήϊς*). Its original form was probably *κλεFιω*, whence the Ionic *κλήϊω*.

κλείω, to celebrate, see *κλέω*.

κλέπτω (*ΚΛΕΠΩ*), to steal, fut. *κλέψω*, *κλέψομαι*, Arist. Eccl. 667; Xen. Cyr. 7, 4, 13: aor. *ἔκλεψα*, Soph. Aj. 1137: perf. *κέκλοφα*, Arist. Plut. 356: perf. pass. *κέκλεμμαι*, Soph. Antig. 681: aor. pass. *ἔκλέφθην*, rather Ionic, Herod. 5, 84: 2 aor. *ἔκλαπον* later: 2 aor. pass. *ἐκλάπην*, Xen. Hel. 5, 4, 12. Verbal *κλεπτέος*, Soph. Phil. 57.

κέκλαμμαι (?), perf. pass. for *κέκλεμμαι*, Etymol. Magn. voc. *ἐπιτεγράφαι*.

κλέω and *κλείω*, to celebrate, name, Odys. 1, 338; Hes. Theog. 32: imperf. *ἔκλεον*, Apol. 3, 246. — Pass. *κλέομαι*, Pind. Isth. 5, 33: imperf. 2 sing. *ἔκλέο* or *ἔκλεο* (for *ἔκλέεο*), Il. 24, 202.

κλήζω contracted from *κλήϊζω*, to celebrate, name, call, Soph. Tyr. 48: fut. *κλήσω*, Hom. Hym. 31, 18: aor. *ἔκλησα*, Arist. Av. 905; also *ἔκληξα*, Orph. Arg. 1007.

κλήϊζω (*κλείω*, *κλέω*), to celebrate, call, Poetic, Apol. 4, 1153; Xen. Cyr. 1, 2, 1: fut. *κλείξω* Doric, Pind. Olym. 1, 176: perf. pass. *κεκλήισμαι* and *ἔκλήισμαι*, Apol. 4, 618. 990: pluperf. *ἔκλήισμην*, Apol. 4, 267. — See also *κλήζω*.

κλήϊω (*κλείω*), to shut, Ionic, Herod. 4, 7: aor. *ἔκλήισα* (*σσ*), Herod. 1, 37; Odys. 24, 165: perf. pass. *κεκλήισμαι* and *κεκλήμμαι*, Herod. 7, 129; 3, 117: aor. pass. *ἔκλήισθην*, Herod. 1, 165. — See also *κλήω*.

κλήω contracted from *κλήϊω*, to shut, Herod. 7, 129: imperf. *ἔκληρον*, Eurip. Rhes. 304: fut. *κλήσω*, Thuc. 4, 8; Doric *κλαξῶ*, Theoc. 6, 32: aor. *ἔκλησα*, Doric *ἔκλαξα*, Thuc. 4, 35; Theoc.

15, 77: perf. pass. *κέκλημαί*, Eurip. Hel. 977: aor. mid. *ἐκλησάμην*, Doric *ἐκλαξάμην*, Thuc. 7, 52; Theoc. 18, 5.

The Doric forms *κλαξῶ*, *ἐκλαξα*, *ἐκλαξάμην* are written also *κλαξῶ*, *ἐκλαξα*, *ἐκλαξάμην*.

κλίνω (*ι*), *to bend, incline*, fut. *κλινῶ*, Arist. Plut. 621: aor. *ἐκλῖνα*, Xen. Cyr. 7, 3, 3: perf. *κέκλιχα*, Anthol. 12, 213: perf. pass. *κέκλιμαι*, Il. 3, 135: aor. pass. *ἐκλίθην* (*ι*), Soph. Trach. 1226; also *ἐκλίνθην* Poetic, Il. 3, 360: 2 aor. pass. *ἐκλίνην* (*ι*), Arist. Lys. 906. — Mid. *κλίνομαι*, *to lean, incline*, reflexive, fut. *κλινούμαι*, Arist. Lys. 910: aor. *ἐκκλινάμην*, Odys. 17, 340.

The Latin *clino* is evidently the same as *κλίνω*: *clivus* is connected with it; also the Saxon *hlinian hleonian*, and the English *lean*.

κλύω (*ΚΛΥΜΙ*), *to hear*, Poetic, Soph. Antig. 1207: imperf. *ἐκλυον* as aorist, Odys. 2, 42; Soph. Col. 1766: 2 aor. imperat. *κλῦθι* or *κέκλῦθι*, Il. 1, 37; 10, 284; 2 plur. *κλῦτε* or *κέκλῦτε*, Il. 2, 56; 3, 86: 2 aor. mid. part. *κλύμενος*, as an adjective, *celebrated, renowned*, Theoc. 14, 26; Athen. 11, 38.

ΚΜΑΣ, see *κάμνω*.

κνάω for the regular *κναίω*, *to scrape*, Arist. Av. 533; infin. *κνήσθαι*, Plat. Gorg. 107: imperf. 3 sing. *ἐκνη* contracted from *ἐκναε*, as aorist, Il. 11, 638: fut. *κνήσω*, Plat. Theæt. 60: aor. *ἐκνησα*, Arist. Vesp. 965: perf. pass. *κέκνησμαι*, Arist. Plut. 973: aor. pass. *ἐκνήσθην*. — See also *κνίζω*.

κνίζω, *to pinch, claw, tear*, fut. *κνίσω*, Arist. Ran. 1198: aor. *ἐκνισα*, Doric *ἐκνιξα*, Arist. Vesp. 1286; Pind. Pyth. 10, 94: perf. pass. *κέκνισμαι*, Arist. Plat. 973: aor. pass. *ἐκνίσθην* as middle, Theoc. 4, 59. — See also *κνάω*.

These two verbs, *κνίω* and *κνίζω*, seem to be etymologically connected with the English *knife*.

κοίω, see *νοίω*.

κοναβίζω, to rattle, ring, resound, Epic, Il. 2, 466 : aor. *ἐκονάβησα* (η), Il. 2, 334.

κονίω (ι), to raise dust, sprinkle with dust, Il. 13, 820 : fut. *κονίσω* (ι), aor. *ἐκόνισα*, perf. pass. *κεκόνισμαι*, Il. 14, 145 ; Æsch. Pers. 163 ; Hes. Op. 479. — Mid. *κονίομαι*, *κονίσσομαι*, *ἐκονισάμην* (σσ), reflexive, Anthol. Planud. 25 ; Orph. Lith. 25 ; Xen. Conv. 3, 8.

The perf. pass. *κεκόνισμαι*, sometimes subjoined to this verb, belongs to the regular *κονίζω*, Theoc. 1, 30.

κοννέω, see *νοίω*.

κόπτω (ΚΟΠΩ), to cut, strike, knock, fut. *κόψω*, aor. *ἔκοπα*, perf. *κέκοφα*, Xen. Œcon. 18, 5 ; Hel. 5, 4, 7 ; 6, 5, 37 : perf. pass. *κέκομμαι*, Thuc. 4, 26 : 3 fut. pass. *κεκόπομαι*, Arist. Ran. 1223 : 2 perf. *κέκοπα* Epic, Il. 13, 60 : 2 aor. pass. *ἐκόπην*, Thuc. 6, 27. — Mid. *κόπτομαι*, to smite one's self for grief, bewail, lament, Herod. 2, 61 : aor. *ἐκωπάμην*, Eurip. Troad. 623.

κορέννυμι (ΚΟΡΕΩ), to satiate, fut. *κορέσω*, Epic *κορέω*, Herod. 1, 212 ; Il. 8, 379 : aor. *ἐκόρεσα*, Soph. Phil. 1156 : aor. pass. *ἐκορέσθην* as middle, Eurip. Hip. 112 : 2 perf. part. *κεκορηώς* as middle, Epic, Odys. 18, 372. — Mid. *κορέννυμαι* reflexive, perf. *κεκόρεσμαι*, not Attic *κεκόρημαι*, Xen. Mem. 3, 11, 13 ; Il. 18, 287 ; Odys. 8, 98 : aor. *ἐκορεσάμην* (σσ), Il. 11, 87.

κορθύνω and *κορθύω*, to heap up, raise up, collect, muster as strength, aor. *ἐκόρθυνα*, Hes. Theog. 85. — Pass. *κορθύομαι* (ϑ), Il. 9, 7.

κορύσσω (ΚΟΡΥΘΩ, *κόρυς*), to arm, Poetic, Il. 2, 273 : aor. *ἐκόρυξα* Doric, to butt as a horned animal, Theoc. 3, 5. — Mid. *κορύσσομαι* reflexive,

Il. 10, 37: perf. part. *κεκορυθμένος*, Il. 3, 18; Eurip. Andr. 279: aor. *ἐκορυσάμην* (σσ), not Attic *ἐκορυξάμην*, *to butt*, Il. 19, 397; Hippocr. *κοτιέω* and *κοταίνω*, *to be angry*, Poetic, Il. 14, 143; Æsch. Sept. 485: aor. *ἐκότιστα*, Hom. Hym. 4, 255: 2 perf. part. *κεκοτηώς*, Il. 21, 456. — Mid. *κοτιέομαι* as active, imperf. *ἐκοτεόμην*, Il. 2, 223: fut. *κοτίεσομαι* (σσ), Il. 5, 747: aor. *ἐκοτεσάμην* (σσ), Il. 23, 383; 5, 177.

κοχύω (*χέω*), *to trickle down*, imperf. *κοχύεσκον* or *κοχύδεσκον* (υ), Epic, Theoc. 2, 107.

κράζω (ΚΡΑΓΩ), *to cry aloud*, fut. *κράξω*, commonly *κεκράξομαι*, Anthol. 11, 141; Arist. Ran. 258: 2 aor. *ἐκραγον*, Arist. Plut. 428: 2 perf. *κέκρῶγα* as present, Soph. Aj. 1236: 2 pluperf. *ἐκεκράγειν* as imperfect, Xen. Cyr. 1, 3, 10.

κέκραχθι, 2 perf. imperat. 2 sing. syncopated, Arist. Vesp. 198; but 2 plur. *κεκράγετε*, Arist. Vesp. 415.

κραγόν, 2 aor. part. neut. as an adverb, *vociferously*, *loudly*, Arist. Eq. 487.

It is an *onomatopy*, connected with *κράζω*, *κόραξ*, *κορώνη*, *γῆρυς*, *γηρύω*, *κηρύσσω*, *κῆρυξ* (*crier*), Latin *corvus*, *crocio*, English *crow*, *cry*, *croak*, Saxon *hræfn* or *hrefn* (*raven*).

κραιαίνω, a prolongation of *κράινω*, Epic, imperf. *ἐκραιαίνον*, Il. 2, 419: aor. *ἐκρήηνα*, Hom. Hym. 3, 223; Il. 1, 41; 9, 101: perf. pass. 3 sing. *κεκράανται* (ᾶα), Odys. 4, 616: pluperf. pass. 3 sing. *κεκράαντο*, Odys. 4 132: aor. pass. *ἐκρᾶάνθην*, Theoc. 25, 196.

κράινω (ΚΡΑΝΩ), *to finish*, *complete*, *rule over*, Poetic, fut. *κρανῶ*, Eurip. Sup. 375: aor. *ἐκρᾶνα*, Epic *ἐκρηνα*, Æsch. Agam. 369; Odys. 20, 115: perf. pass. 3 sing. *κέκρανται*, Æsch. Sup. 943; Eurip. Hip. 1455: aor. pass. *ἐκρᾶνθην*, Pind. Pyth. 4, 311: fut. mid. *κρανέομαι* as passive, Il. 9, 626.

ΚΡΑΩ, see *κεράννυμι*.

κρέμαμαι, to hang, be in a state of suspension, be hanging, inflected like ἵσταμαι, opt. κρεμαίμην and κρεμοίμην, Arist. Nub. 870; Vesp. 297: imperf. ἐκρεμάμην, Il. 15, 18: fut. κρεμήσομαι, Arist. Vesp. 808. — See also κρεμάννυμι, κρήμνημι.

κρέμημι, the active form, occurs in the part. κρεμάντες, Athen. 1, 46.

κρεμάννυμι (κρεμάω), to hang, suspend, fut. κρεμάσω (ᾶ), κρεμῶ, Arist. Plut. 312: aor. ἐκρέμασα, Arist. Nub. 229: aor. pass. ἐκρεμάσθην, Xen. Anab. 7, 4, 17. — Mid. κρεμάννυμαι, to hang, intransitive, usually κρέμαμαι, which see: aor. ἐκρεμασάμην reflexive; sometimes transitive, as Hes. Op. 627.

κρεμῶ, fut. protracted from κρεμῶ (κρεμάσω, κρεμάω), Il. 7, 83. The simple theme κρεμάω is not used by the classical writers.

κρημνάω and *κρήμνημι*, for κρεμάννυμι, part. κρημνάς, Pind. Pyth. 443. — Mid. κρήμναμαι, Æsch. Sept. 229: imperf. ἐκρημνῶντο, κατεκρημνῶντο, Hom. Hym. 6, 39.

ΚΡΙΖΩ, to creak, shriek, squeak, 2 aor. ἐκρίχον, Il. 16, 470: 2 perf. κέκριγα as present, Arist. Av. 1521.

κρίνω (ι), to separate, judge, decide, fut. κρινέω, κρινῶ, Hippocr. Jusjur. § 1; Soph. Col. 79: aor. ἐκρίνα, Xen. Hel. 1, 7, 38: perf. κέκρικα, Dem. 283: perf. pass. κέκριμαι, Eurip. Phœn. 1663: aor. pass. ἐκρίθην (ι), Epic ἐκρίνθην, Pind. Pyth. 8, 121; Il. 3, 98. Verbal κριτέος, Hippocr. de Art. § 15. — Mid. κρίνομαι, to decide, dispute, choose, select, interpret as a dream, fut. κρινέομαι, κρινοῦμαι, Odys. 18, 149; Eurip. Med. 609: aor. ἐκρινάμην, Odys. 4, 778; 8, 36. — See also ἀποκρίνομαι.

It is clearly connected with the Latin *cerno, crevi, cretum*.

κρύπτω (*KPYBΩ*), *to hide, conceal*, fut. *κρύψω*, Xen. Cyr. 7, 3, 12: aor. *ἔκρυψα*, Thuc. 2, 34: perf. *κέκρυφα*, Hippocr.: perf. pass. *κέκρυμμαι*, Soph. Tyr. 1398: aor. pass. *ἔκρυφθην*, Thuc. 2, 39: 3 fut. *κεκρύψομαι*, Hippocr.: 2 aor. pass. *ἔκρύβην* the usual aorist passive, Soph. Aj. 1145. Verbal *κρυπτέος*, Soph. Antig. 273. — Mid. *κρύπτομαι* reflexive or transitive, Xen. Anab. 1, 1, 6; Soph. Aj. 647: fut. *κρύψομαι*, Soph. Trach. 474; Eurip. Bac. 955: perf. pass. *κέκρυμμαι*, Dem. 836: aor. *ἔκρυψάμην*, Soph. Antig. 246.

ἔκρυβον, N. T. Luc. 1, 24, usually regarded as a *second aorist* active. — *κρύπτασθον*, imperf. iterative, Il. 8, 278. — Soph. Aj. 1145, the 2 aor. part. *κρυβείς* is edited also *κρυφείς*, implying *KPFΩ*. Eurip. Bacch. 955, for *κρυβήναι*, the Codex Palatinus has *κρυφῆναι*. See Matt. Gram. § 193. Obs. 3 (5th edit. 1832).

It is not absurd to suppose that *κρύπτω* is a modification of *καλύπτω*: see *ἀλέξω*.

κτάομαι, *to acquire*, fut. *κτήσομαι*, Soph. Trach. 471: perf. *κέκτημαι* and *ἔκτημαι* as present, *to possess, have*, Thuc. 1, 33; Æsch. Prom. 795: aor. pass. *ἔκτήθην* passively, Thuc. 1, 123: aor. mid. *ἔκτησάμην*, Soph. Aj. 777: 3 fut. *κεκτήσομαι* and *ἔκτήσομαι*, *shall possess, have*, Eurip. Alc. 181; Plat. Lach. 21. Verbal *κτητέος*, Plat. Rep. 2, 13.

κέκτηται, perf. subj. 3 sing. Xen. Conv. 1; 2 plur. *κεκτιῆσθε*, Isoc. 37: opt. *κεκτιήμην*, Plat. Leg. 8, 7; 1 plur. *κεκτιήμεθα*, Plat. Rep. 6, 15. Also opt. 3 sing. *κεκτιῶτο*, Xen. Ages. 9, 7; 3 plur. *κεκτιώμεθα*, Eurip. Heracl. 282.

κτείνω (*KTENΩ, KTANΩ, KTAΩ*), *to kill, slay*, fut. *κτενέω, κτενῶ*, Epic also *κτανέω*, Herod. 3, 30; Thuc. 3, 58; Il. 18, 309: aor. *ἔκτεινα*, Soph. Tyr. 1392: perf. *ἔκταξα* and *ἔκταγα*

later, Aristotel.; also ἐκτόνηκα rare, Xen. Hier. 3, 8: aor. pass. ἐκτάθην Epic, and ἐκτάνθην later, Odys. 4, 537; Anthol. 14, 32: 2 perf. ἐκτονα the usual perfect active, Xen. Anab. 2, 1, 8: 2 aor. ἐκτανον Poetic, Il. 2, 701; also (from ΚΤΗΜΙ) ἐκτᾶν Poetic, κτῶ, κτάμεναι or κτάμεν for κτάναι, κτάς, Soph. Trach. 38: fut. mid. κτανέομαι as passive, Il. 14, 481: 2 aor. ἐκτάμην Poetic, κτάσθαι, κτάμενος, as passive, Il. 15, 437. 558; Æsch. Pers. 923. — See also Rem. § 72.

κτέωμεν, 2 aor. subj. Epic for κτῶμεν, dissyllabic in pronunciation, Odys. 22, 216.

It is connected with καίνω, and Latin *cædo, cudo*, English *cut*.

Its primary meaning seems to be *to smite, strike, beat, cut*; hence *to kill, slay, put to death*. — We suppose further that κτείνω is the *causative* of θνήσκω, *to die*; hence the construction ἀποθανεῖν ὑπό τινος, *to die by the hand of any one*.

κτίμενος (κτίζω, ΚΤΙΜΙ), η, ον, Epic, *built, founded*, a defective 2 aor. mid. part. with a passive signification; used only in composition, ἐὔκτίμενος, Il. 2, 569.

κτιννῦμι and κτιννώω (κτείνω), *to kill*, only in composition, ἀποκτιννῦμι, Xen. Hel. 6, 5, 7; 4, 4, 2; Plat. Gorg. 53.

ἀποκτιννῦμεν, subj. 1 plur. for ἀποκτιννώμεν, Plat. Gorg. 53; rather doubtful. Compare σκεδάννυσι, σκεδάννυται, from σκεδάννυμι.

κτυπέω (ΚΤΥΠΩ), *to sound, crash*, Poetic, Il. 13, 140: aor. ἐκτύπησα, Soph. Col. 1606: 2 aor. ἐκτυπον, Il. 8, 75. — Mid. κτυπέομαι as active, Arist. Plut. 758.

κνέω and κνώ, *to be pregnant*, Il. 23, 266; Arist. Lys. 745; also *to bring forth*, later, Palæph. 2, 1. 5: fut. κνήσω, κνήσομαι, Hippocr.: aor. ἐκνή-

σα, Arist. Thesm. 641; also ἐκῦσα causative, to impregnate, Æsch. frag. 38: perf. κεκύηκα, Anthol. 7, 385.

κῦσσω, to conceive. — Mid. κῦσσομαι as active, Herod. 2, 92: aor. mid. ἐκῦσάμην or ἐκυσάμην (σσ), Il. 6, 26; Hes. Theog. 125.

κυλίνδω, κυλινδέω, and κυλίω (ι), to roll, Soph. Antig. 590; Arist. Vesp. 202; Xen. Anab. 4, 2, 3: fut. κυλινδήσω rare, Herodes Attic. Pag. Triop. 35: aor. ἐκύλισα, Arist. Thesm. 767; Pind. frag. 2 (ἐξεκύλισσεν): perf. pass. κεκύλισμαι, Xen. Cyr. 5, 3, 1: aor. pass. ἐκυλίσθην, Soph. Elec. 50. — See also καλινδέομαι.

κυνέω (ΚΥΩ), to kiss, fut. κυνήσομαι, Eurip. Cycl. 172: aor. ἐκῦσα (σσ), Arist. Ran. 788; Il. 8, 371. — The compound προσκυνέω, to worship, is regular; as aor. προσεκύνησα, Poetic also προσέκυσσα, Soph. Phil. 533.

It is not absurd to suppose that it is etymologically connected with the Saxon *cyssan*, German *küssen*, English *kiss*.

κύπτω (ΚΥΦΩ, κῦφός), to stoop, fut. κῦψω, commonly κῦψομαι, Arist. Av. 146; Plat. Euthyd. 71: aor. ἐκνυσα, Xen. Econ. 11, 5: perf. κέκῦφα, Arist. Lys. 1003.

κύρω (ῦ), to fall in with, meet, chance, Eurip. Hip. 746: fut. κύρω, Soph. Col. 225: aor. ἐκυρσα, Herod. 3, 77. — Mid. κύρομαι as active, Il. 24, 530.

κῦω, to be pregnant, see κνέω.

ΚΥΩ, to kiss, see κυνέω.

κωμάζω (κῶμος), to revel, celebrate in song, regular: aor. ἐκώμασα, Doric ἐκώμαξα, Eurip. Herc. 180; Pind. Nem. 2, 38. — Mid. κωμάζομαι apparently as active, κωμάσομαι, Pind. Isth. 4, 124; Pyth. 9, 157.

Λ.

ΛΑΒΩ, see λαμβάνω.

λαγχάνω (ΛΑΧΩ, ΛΗΧΩ, ΛΕΓΧΩ), *to obtain by lot*, fut. λήξομαι, Ionic λάξομαι, Plat. Rep. 10, 14; Herod. 7, 144: perf. εἴληχα and λέλογχα, Doric εἴλᾱχα, Soph. Aj. 1058; Col. 1235; Theoc. 16, 84: perf. pass. εἴληγμαι, Dem. 873: aor. pass. ἐλήχθην, Dem. 990: 2 aor. ἔλαχον, Thuc. 5, 21. Verbal ληκτέος, Isæus, 176.

ἐλλαχον, 2 aor. Epic for ἔλαχον, Hom. Hym. 4, 86. — λελάχω, 2 aor. subj. Epic, *to cause to partake*, Il. 7, 80.

λάζομαι and λάζυμαι, Poetic for λαμβάνω, Il. 4, 357; Arist. Lys. 209.

λάθομαι, Doric for λήθομαι.

ΛΑΘΩ, see λανθάνω.

λακάζω for λάσκω, Æsch. Sup. 872; Sept. 186.

λακέω, Doric for ληκέω, λάσκω.

ΛΑΚΩ, see λάσκω.

λαμβάνω (ΛΑΒΩ, ΛΑΜΒΩ, ΛΗΒΩ), *to take*, fut. λήψομαι, Ionic λάμψομαι, Doric λαψοῦμαι, Xen. Anab. 1, 7, 9; Herod. 1, 199; Theoc. 1, 4: perf. εἴληφα, Thuc. 1, 77; Ionic λελάβηκα rare, Herod. 4, 79: perf. pass. εἴλημμαι, sometimes λέλημμαι, Ionic λέλαμμαι, Xen. Conv. 3, 13; Arist. Eccl. 1090; Herod. 3, 117: aor. pass. ἐλήφθην, Ionic ἐλάμφθην, Soph. Trach. 810; Herod. 2, 89: 2 aor. ἔλαβον, Soph. Tyr. 276. Verbal ληπτέος, Arist. Eq. 603. — Mid. λαμβάνομαι, *to take hold of*, Eurip. Heracl. 48: 2 aor. ἐλαβόμην, Soph. Col. 373.

ἐλλαβον, ἐλλαβόμην, 2 aor. Epic for ἔλαβον, ἐλαβόμην, Odys. 1, 298; 5, 325. — λελαβέσθαι, 2 aor. mid. Epic for λαβέσθαι, Odys. 4, 388.

λαμπετόων (λάμπω), *shining*, a defective participle, protracted from λαμπετῶν (-άων), Il. 1, 104.

λανθάνω, Poetic also λήθω (ΛΑΘΩ), *to lie hid, escape notice*, Soph. Tyr. 1325 : fut. λήσω, Arist. Eccl. 98 : aor. ἔλησα rather rare, Thuc. 8, 10 ; Xen. Cyr. 1, 6, 1 ; sometimes causatively, *to cause to forget*, Odys. 20, 85 : aor. pass. ἐλάσθην Doric, *to forget*, Theoc. 2, 46 ; part. ἐπιλασθέν, *unnoticed in song, forgotten*, Pind. frag. 86 : 3 fut. pass. λελήσομαι as middle, *I will forget*, Eurip. Alc. 198 : 2 aor. ἔλαθον, Thuc. 4, 133 : 2 perf. λέληθα, Xen. Mem. 2, 3, 11 ; sometimes as middle, *to forget*, Herod. 3, 46. — Mid. λανθάνομαι, Poetic also λήθομαι, *to forget*, Il. 9, 259 : fut. λήσομαι, Odys. 1, 308 ; sometimes as passive, Soph. Elec. 1249 : perf. pass. λέλησμαι, Epic also λέλασμαι, Soph. Elec. 342 ; Il. 5, 834 : aor. ἐλησάμην equivalent to ἔλαθον, Apol. 3, 737 ; Doric ἐλασάμην, Mosch. 3, 63 : 2 aor. ἐλαθόμην, Æsch. Sup. 731.

λέλαθον, 2 aor. Epic for ἔλαθον, causative, *to cause to forget*, Il. 2, 600 : but opt. λελάθοιμι, Apol. 3, 778, has the regular meaning. — λελαθόμην, 2 aor. mid. Epic for ἐλαθόμην, Il. 4, 127. — Hes. Theog. 471, opt. λελάθοιτο equivalent to the active λάθοι. — λέλᾱθα, ἐπιλέλᾱθα, 2 perf. Doric, as middle, *to have forgotten*, Pind. Olym. 10, 4. — ἐκλελάθων, 2 aor. part. adjectively, *causing forgetfulness, oblivious*, Theoc. 1, 63 ; with the accent on the penult.

This verb is etymologically connected with the Latin *lateo*.

λάσκω (ΛΑΚΩ), *to speak, gabble*, Poetic, Eurip. Andr. 671 : fut. λακήσομαι, Arist. Pac. 381 : aor. ἐλάκησα (ᾶ), Arist. Pac. 382, but ᾱ, Nub. 410 : 2 aor. ἔλακον, Soph. Trach. 824 : 2 perf. λέλᾱκα, Epic λέληκα, as present, Æsch. Prom. 407 ; Il. 22, 141 : 2 aor. mid. λελακόμην Epic, Hom. Hym. 2, 145. — See also λέγω, *to say, tell*.

λελάκνυα, 2 perf. part. fem. for λαληκνῖα, Odys. 12, 85.

λαφύσσω, *to devour*, see διώκω.

ΛΑΧΩ, see λαγχάνω.

ΛΑΩ, to bathe, see λούω.

λάω, to see, Epic, Hom. Hym. 2, 360; Odys. 19, 229: imperf. λάον, Odys. 19, 230.

It may possibly be etymologically connected with the English interjection *lo!* equivalent to *ἰδοῦ!* *see!* *behold!*

λάω, to wish, see λῶ.

λέγω, to say, tell, regular: aor. pass. always ἐλέχθην. fut. mid. λέξομαι as passive, Eurip. Alc. 322. The perfect λέλεγα is not found.

This verb is connected with λάσκω (ΛΑΚΩ), which seems to be nothing more than an *onomatopy*. Further, the Latin *loquor* is connected with λάσκω, and consequently with λέγω, λάλαξ, λαλαγέω, λαλάζω.

λέγω, to enumerate, gather, collect, select, choose, Il. 23, 239: fut. λέξω, Odys. 24, 223: aor. ἔλεξα, Thuc. 8, 44: perf. εἶλοχα, Dem. 328: perf. pass. εἶλεγμαι, sometimes λέλεγμαι, Dem. 650; Herod. 7, 40: aor. pass. ἐλέχθην, Xen. Mem. 3, 5, 2: 2 aor. ἐλέγην, Dem. 1208. Verbal λεκτίεος, Plat. Rep. 3, 19; 5, 6. — Mid. λέγομαι usually as active, Il. 8, 508. 547: fut. λέξομαι, Doric λεξοῦμαι, Call. Min. 116: aor. ἐλεξάμην, Il. 2, 125. — The forms εἶλοχα, εἶλεγμαι or λέλεγμαι, ἐλέχθην, ἐλέγην are found only in composition, as συλλέγω, συνείλοχα, συλλέλεγμαι. But ἐλέχθην, Il. 3, 188.

ἐλέγμην, 2 aor. mid. as passive, Odys. 9, 335; 3 sing. λέκτιο transitive, Odys. 4, 451. Not to be confounded with the corresponding forms from ΛΕΧΩ.

It is natural to suppose that the meanings to enumerate, &c. are modifications of the general idea TO UTTER A SOUND, SAY, TELL, which idea is as *physical* as any other.

ΛΕΓΧΩ, see λαγχάνω.

λείπω and λιμπάνω (ΛΙΠΩ), to leave, Thuc. 8, 17: fut. λείψω, Soph. Phil. 1084: aor. ἔλειψα later, Pythagor. 70: perf. pass. λέλειμμαι, Xen.

Cyr. 2, 2, 3: aor. pass. ἐλείφθην, Thuc. 3, 11: 3 fut. pass. λελείψομαι, Xen. Anab. 2, 4, 5: 2 aor. ἔλιπον, Soph. Antig. 143: 2 perf. λέλοιπα, Xen. Anab. 1, 2, 21. Verbal λειπτός, Eurip. Herc. 1385. — Mid. λείπομαι, *to be left behind, be inferior, fall short of*, λείβομαι, λέλειμμαί, Hes. Op. 198; Eurip. Sup. 904: 2 aor. ἐλιπόμην, Il. 3, 160; sometimes transitively, *to leave* for one's self, Herod. 1, 186; 2, 134.

ἔλλιπον, 2 aor. for ἔλιπον, Apol. 2, 1034. — ἐλίφθην, aor. pass. for ἐλείφθην, if not a mistake in copying, Apol. 1, 1325. — ἔλειπτο, imperf. pass. for ἐλείπετο, as aorist, Apol. 1, 45; formed in imitation of the old Epic forms δέκτο, λέκτο, &c. — Herod. 7, 164, the imperf. ἐλειπόμην is transitive.

The form λιμπάνω is etymologically connected with the Latin *linquo*; and λείπω, with the English *leave*.

λείχω (ΛΕΙΧΜΩ, ΔΙΧΜΩ), *to lick*, aor. ἔλειξα, Æsch. Eum. 106: 2 perf. part. λελειχμός and λελιχμός, *playing with the tongue as a serpent*, Hes. Theog. 826.

It is hardly necessary to remark that this verb is connected with the Latin *lambō, lingo, lingua*, English *lick*.

λελίημαι, see λιλαίομαι.

λεύσσω (λάω), *to see*, defective.

ΛΕΧΩ, *to put to rest, cause to sleep*, Epic, aor. ἔλεξα, λέξον, Il. 14, 252; 24, 635. Not to be confounded with the corresponding forms from λέγω. — Mid. ΛΕΧΟΜΑΙ, *to lie down to rest, sleep*, fut. λέξομαι, Odys. 4, 413: aor. ἐλεξάμην, Il. 14. 360.

λέγμενος, pres. mid. part. syncopated, Odys. 2, 196. — λέκτο or ἔλεκτο, 2 aor. mid. syncopated, Odys. 19, 50; 4, 453: imperat. 2 sing. λέξο or λέξεο, Il. 24, 650; 9, 617; Odys. 19, 598: infin. λέχθαι, καταλέχθαι, Odys. 15, 394.

The nouns λέχος, *bed*, and λόχος, *an ambush*, are derived from this theme. Compare also the Latin *lectus, lectulus*, Saxon *ligan, legan*, English *lie, lay*.

ΛΗΒΩ, see λαμβάνω.

ληθάνω (λήθω), ἐκληθάνω, *to cause to forget*, Odys. 7, 221.

λήθω, see λανθάνω.

ληίζω, *to pillage, carry off forcibly, rob*, Thuc. 4, 41; rare in the present active: perf. pass. λελήισμαι and λέληισμαι, Eurip. Med. 256; Troad. 373: aor. pass. ἐλήισθην, Apol. 4, 401. — Mid. ληίζομαι transitive, Herod. 4, 112: fut. ληίσσομαι (σσ), Herod. 6, 86; Odys. 23, 28: aor. ἐληισάμην (σσ) and ἐληισάμην, Herod. 3, 47: Il. 18, 28.

ληκέω, Epic for λάσκω, Odys. 8, 379.

ΛΗΧΩ, see λαγχάνω.

λιάζω, etymologically connected with κλίνω, in Hesychius. — Mid. λιάζομαι, *to turn aside, separate one's self, also to drop, fall, sink*, Epic, Il. 20, 420; 24, 96: pluperf. λελιάσμεν, Mosch. 4, 118: aor. pass. ἐλιάσθην as middle, Il. 15, 543; 1, 349.

ΛΙΖΩ or **ΛΙΓΓΩ**, *to twang*, aor. ἔλιγξα, Il. 4, 125.

λιλαίομαι (**ΛΙΛΑΩ**, λάω), *to desire earnestly, crave*, Epic, Il. 13, 253; 20, 76: perf. λελήιμαι, Theoc. 25, 196; part. λεληιμένος means also *eager, hastening*, Il. 4, 465: pluperf. λεληίμεν, Apol. 3, 646.

Observe that the λ of the root is dropped in the perfect and pluperfect; compare πύελος from πλύνω.

λιμπάνω, see λείπω.

λίπτω, *to desire earnestly*, Apol. 4, 813: perf. mid. λέλιπμαι transitive, Æsch. Sept. 355, 380.

It is etymologically connected with the Latin *libet, libido*. The root λιπ- may possibly be connected with the English *like*.

λίσσομαι and λίτομαι, *to supplicate*, Il. 1, 174;

Arist. Thesm. 313: aor. ἐλίσάμην (λλ), Odys. 11, 35; 10, 526; Il. 1, 394: 2 aor. ἐλιτόμην, Odys. 14, 406; Il. 16, 47.

λοέω, *to bathe*, transitive, Epic, imperf. ἐλόεον, ἐλόευν, Odys. 4, 252: aor. ἐλόεσα (σσ), Il. 23, 282.

— See also λόω, λουέω, λούω. — Mid. *to bathe*, reflexive, fut. λοέσσομαι, Odys. 6, 221: aor. ἐλοεσσάμην, Hes. Op. 520.

λουέω for λούω, Hom. Hym. 4, 290.

λούω contracted from λοέω, *to bathe*, transitive, regular. — See also λοέω, λόω, λουέω.

This form is not much used in the present and imperfect. As to ἔλον, ἐλοῦμεν, λοῦμαι, λοῦ, λοῦσθαι, λούμενος, ἐλούμην, usually subjoined to this form, it would on the whole be more satisfactory to refer them to λόω.

λόω, the original theme of λοέω, Poetic in the active, imperf. 3 sing. λόε, ἔλον, Odys. 10, 361; Arist. Vesp. 118; 1 plur. ἐλοῦμεν (ἐλόομεν), Arist. Plut. 657; 3 plur. λόον, Hom. Hym. 1, 120. — Mid. λόομαι, λοῦμαι, *to bathe*, reflexive, Xen. Cyr. 1, 3, 11; Arist. Nub. 838; imperat. λοῦ (λόον), in Hesychius; infin. λόεσθαι, λοῦσθαι, Hes. Op. 747; Odys. 6, 216; part. λούμενος (λοόμενος), Arist. Plut. 658: imperf. ἐλούμην (ἐλοόμην), Athen. 4, 60; 3 sing. ἐλοῦτο (ἐλόετο), Herod. 3, 125; 3 plur. ἐλοῦντο (ἐλόοντο), Xen. Cyr. 4, 5, 4.

λῶντο, protracted λῶοντο, imperf. mid. 3 plur. implying a theme ΛΑΩ, Call. Min. 72. 73.

This verb is connected with the Latin *lavo*, *lautum*. We may assume then ΛΑΦΩ as the original form.

λυμαίνομαι (ΛΥΜΑΝΩ), *to outrage, injure, insult, frustrate*; sometimes passively, Lysias, 826: fut. λυμανοῦμαι, Xen. Cyr. 6, 3, 24: perf. λελύμασμαι, 3 sing. λελύμανται, Dem. 1375. 570; sometimes passively, Herod. 9, 112: aor.

pass. ἔλυμάνθη passively, Æsch. Choëph. 290 : aor. mid. ἔλυμηνάμην, Herod. 8, 28.

λύω, to loose, release, untie, fut. λύσω (ῥ), Soph. Tyr. 407 : aor. ἔλυσα, Il. 2, 808 : perf. λέλυκα, Athen. 13, 44 ; Arist. Vesp. 992 : perf. pass. λέλυμαι, Il. 8, 103 : aor. pass. ἐλύθη (ῥ), Arist. Thesm. 1207 : 3 fut. λελύσομαι, Xen. Cyr. 6, 2, 37. Verbal λυτέος, Plat. Gorg. 80. — Mid. λύομαι, usually to ransom, λύσομαι, λέλυμαι, ἔλυσάμην, Il. 1, 13 ; Dem. 958 ; Xen. Anab. 7, 8, 6.

Xen. Cyr. 1, 6, 9, καταλύσομαι is apparently passive in sense. — Eurip. Med. 146, καταλυσαίμην likewise apparently passive.

λελυτο, perf. pass. opt. 3 sing., Odys. 18, 238. — λύμην (ῥ), 2 aor. mid. as if from ἄτμι, Il. 21, 80 ; 3 sing. λύτο (ῥ) as passive, Il. 21, 114. 425 ; 24, 1 ; 3 plur. λύντο as passive, Il. 7, 16 ; 15, 435. — λῦθι, 2 aor. imperat. like κλυθι, Pind. frag. 55.

Etymologically connected with the Latin *solvo*, *solutus*, English *loose*. For the prefix *so-*, compare *sorbeo*, ῥοφέω *servo*, ῥττω (ἐρύω) ; compare also English *slack*.

λω, Doric for θέλω, contracted from λάω, λῆς, λῆ, λῶμες, λῆτε, λῶντι, Arist. Lys. 981. 1105. 1162. 1163 ; Theoc. 1, 12 ; Athen. 6, 28 ; infin. λῆν, Thuc. 5, 77 ; part. λῶν, Athen. 6, 28. — See also λιλαίομαι.

λωβάομαι, to maltreat, insult, fut. λωβήσομαι, Plat. Crito, 7 ; perf. λελώβημαι passively, Herod. 3, 155 : aor. pass. ἐλωβήθη passively, Soph. Phil. 330 : aor. mid. ἐλωβησάμην, Il. 1, 232.

Soph. Aj. 217, ἀπελωβήθη, according to the Scholiast, is either passive or reflexive. Ellendt prefers the latter meaning, *has been disgraced*.

M.

ΜΑΘΩ, see μανθάνω.

μαιμάω (ΜΑΩ), long α, to desire earnestly, to

rage, Poetic, Il. 20, 490; 13, 78; Soph. Aj. 50: aor. *ἐμαίμησα*, Il. 5, 670.

μαιμῶσι, 3 plur. protracted for *μαιμῶσι* (*μαιμῶνοι*), Il. 13, 75: part. *μαιμῶων*, *-ώωσα*, *-ώωντος* or *-ώοντος*, Il. 15, 742. 542; Apol. 2, 269; Herod. 8, 77.

μαίνω (*ΜΑΝΩ*), only in the compound *ἐκμαίνω*, *to madden*, Eurip. Hip. 1229: aor. *ἐμηνα*, Arist. Thesm. 561; Soph. Trach. 1143: 2 aor. pass. *ἐμάνην* as middle, Soph. Aj. 726: 2 fut. pass. *μανήσομαι* as middle, later, Anthol. 11, 216: 2 perf. *μέμηνα* as present middle, *to be mad, rave*, Soph. Antig. 790. — Mid. *μαίνομαι*, *to be mad, raving*, fut. *μανοῦμαι*, Herod. 1, 109: perf. *μεμάνημαι* Epic, Theoc. 10, 31: aor. *ἐμηνάμην* Epic, Il. 6, 160.

μαίομαι (*ΜΑΩ*), *to feel after, touch, seek, probe*, Odys. 13, 367; Soph. Aj. 287: fut. *μάσομαι* (*σσ*), Il. 4, 190: aor. *ἐμασάμην* (*σσ*), Odys. 13, 429.

ΜΑΚΩ, see *μηχάομαι*.

μανθάνω (*ΜΑΘΩ*), *to learn, understand*, fut. *μαθήσομαι*, Soph. Aj. 284: perf. *μεμάθηκα*, Xen. Mem. 3, 3, 11: 2 aor. *ἐμαθον*, Thuc. 1, 40: fut. mid. *μαθεῖνμαι* Doric, contracted from *μαθέομαι*, Theoc. 11, 60. Verbal *μαθητέος*, Arist. Vesp. 1262.

ἐμμαθον, 2 aor. Epic, Odys. 17, 226; 18, 362.

μάρναμαι, *to fight*, Poetic, inflected like *ἵσταμαι* in the present and imperfect, Il. 4, 513; subj. *μάρνωμαι*, Hes. Scut. 110; opt. *μαρνοίμην*, Odys. 11, 513; imperat. *μάρναο* (*μάρνασο*), Il. 15, 475: imperf. *ἐμαρνάμην*, Eurip. Phoen. 1142.

Pind. Nem. 5, 86, ind. 3 sing. *μάρναται* may have a long penult.

μάρπτω (*ΜΑΡΠΩ*, *ΜΑΠΩ*), *to take hold of, seize, catch*, fut. *μάρψω*, Il. 15, 137: aor. *ἐμαρψα*,

Soph. Aj. 444: 2 aor. μέμαρπον, also without the ρ, ξμαπον and μέμαπον, Hes. Scut. 231. 252. 245: 2 perf. μέμαρπα, Hes. Op. 202.

έμέμαρπιτο, pluperf. pass. 3 sing, Hes. Scut. 245, in Goetling's edition, for the usual μέμαρπον.

μαστιών, protracted from μαστιῶν (μαστιάων), scourging, a defective Epic part. equivalent to μαστιγῶν from the regular μαστιγῶω, Hes. Scut. 431.

μαστιζῶ, Epic μαστίω, to scourge, whip, lash, Il. 17, 622; Hes. Scut. 466: aor. έμάστιξα, Il. 5, 768.

μάχομαι, Epic and Ionic also μαχέομαι, to fight, Il. 1, 272; Herod. 7, 104: fut. μαχέσομαι, μαχέομαι, μαχοῦμαι Attic, also μαχήσομαι Epic, Herod. 7, 209; Il. 2, 366; 1, 298; Soph. Phil. 1253: perf. μεμάχημαι, rarely μεμάχεσμαι, Isoc. 127; Xen. Cyr. 7, 1, 14: aor. έμαχεσάμην (σ), Xen. Anab. 1, 7, 17; Theoc. 22, 74. Verbal μαχειέος or μαχητέος, Plat. Soph. 73. 56.

Some critics, for the sake of uniformity, write aor. mid. έμαχήσατο for έμαχέσσατο, a reading not supported by manuscript authority, and therefore worth little. — Xen. Cyr. 7, 1, 14, συμμεμαχεσμένων is written also συμμαχεσαμένων. — μαχειόμενος and μαχεούμενος, pres. part. Epic, Odys. 17, 471; 11, 403.

ΜΑΩ and ΜΕΝΩ, to desire earnestly, or strongly, to be eager, intend, Poetic, 2 perf. μέμονα and μέμαα as present, μεμάτω, μεμαώς, Il. 5, 482; Aesch. Sept. 686: 2 pluperf. έμεμάειν as imperfect. — Mid. μάομαι as active, Soph. Col. 836; infin. μάεο as if from -ώω, Doric, Xen. Mem. 2, 1, 20; infin. μῶσθαι, Theogn. 769. — See also μιμνήσκω.

Theoc. 25, 64, μέμαεν is an imperfect from a new present. Compare ανήνοθεν, άρησεν, έμέμηκον, τετεύχετον, from ΑΝΕΘΩ, άραρίσκω, μηκάομαι, τεύχω. — The 2 perf. μέμονα evidently belongs to this theme. Compare γέγαα, γέγονα, from γίγνομαι.

This theme may possibly be connected with the Latin *moveo, meo*; perhaps it once had the *digamma*, ΜΑΦΩ. Further, *Mavors*, the original form of *Mars, the impetuous god*, may be connected with it. The Latin *mens, mind*, is usually referred to ΜΕΝΩ, whence μένος.

μέδομαι, *to concern one's self about, think of, plan, machinate*, Epic, Il. 2, 384; 4, 21; 9, 622: fut. μεδήσομαι, Il. 9, 650.

Etymologically connected with μῆδομαι, μέλω, μέλομαι, and perhaps with the Latin *medeor, meditor*. For the commutation of δ and λ, compare Ὀδυσσεύς, Ὀλυσσεύς, *Ulysses*; δάκρυον, *lacryma*; δα-, λα-· δασύς, λάσιος· ΑΔΩ, ἄλις· ὄζω (ΟΔΩ), *odor, oleo*.

μέδω, *to rule*, Soph. Antig. 1119; Il. 2, 79; part. μέδων and μεδέων, Il. 2, 276. — The participle μέδων has usually the force of a noun, *ruler*.

μεθίημι (μετά, ἴημι), *to send off, let go, μεθήσω, &c.* as in ἴημι: perf. μεμέθεικα, Anacr. frag. 78: perf. pass. part. μεμετιμένος Ionic, Herod. 5, 108: fut. mid. μετήσομαι as passive, Ionic, Herod. 5, 35. — See also ἴω.

μεθύσκω (μεθύω), *to intoxicate*, aor. ἐμέθυσα, Athen. 9, 51: perf. pass. μεμέθυσμαι, Athen. 4, 78: aor. pass. ἐμεθύσθην as middle, *to get drunk*, Eurip. Cycl. 167; Arist. Vesp. 1252. — Mid. μεθύσκομαι, *to get drunk*, Xen. Cyr. 1, 3, 11. See also μεθύω.

μεθύσθην, aor. pass. infin. Æolic for μεθυσθῆναι, Alc. apud Athen. 10, 35. Some editors, without manuscript authority, write μεθυσθῆν, with the circumflex on the last syllable. As to the infinitives γεννηθῆν, επιγραφῆν, στεφανωθῆν, εισενεχθῆν of the inscriptions (Gregor. Corinth.), they prove nothing, inasmuch as the accents are omitted.

μεθύω (ῦ), *to get drunk*, defective, Odys. 18, 240. ΜΕΙΡΩ (ΜΕΡΩ, ΜΟΡΩ), *to divide, distribute, allot*, Poetic, 2 aor. ἔμμορες, Apol. 3, 4; 4, 62: 2 perf. ἔμμορε as middle, Il. 1, 278; Odys. Op.

345. — Mid. *μείρομαι*, *to obtain*, transitive, Il. 9, 616; Hes. Op. 576: perf. pass. 3 sing. impersonal *εἴμαρται*, *it is fated*, Dem. 1435; part. *εἴμαρμένος*, *fated, ordained by fate*, Soph. Trach. 169; also *μεμόρηται*, *μεμορημένος* and *μεμορμένος*, Apol. 1, 646; Anthol. 7, 466. 700: pluperf. pass. 3 sing. impersonal *εἴμαρτο*, *it was fated*, Dem. 293; also *μεμόρητο*, Apol. 1, 973.

εμμόραντι, 2 perf. 3 plur. Doric, in Hesychius. — *μεμόρακται*, perf. pass. 3 sing. in the sense of *ἔμμορε*, Plat. Loc. 2; implying *ΜΟΡΑΖΩ*. — *ἔμβραται* for *εἴμαρται*, and *ἐμβραμένη* for *εἴμαρμένη*, in Hesychius; formed as follows; *ΜΕΙΡΩ*, *εμαρται*, *εμαρμενη*, like *φθείρω*, *ἐφθαρμαι*, *ἐφθαρμένη* by metathesis and epenthesis, *ἔμβραται*, *ἐμβραμένη*. Compare *ἄμβροτος* from *ἄ-*, *μορτός* · *ἡμβροτον* from *ἄμαρτάνω* · *γαμβρός* from *γάμος* · *μεσημβρία* from *μέσος*, *ἡμέρα* · *cucumber*, French *coucoumbre*, Latin *cucumis* or *cucumber*; *number*, French *nombre*, Latin *numerus*. — *βεβραμένων* for *εἴμαρμένων*, in Hesychius; formed from *ΜΕΡΩ* by changing *μ* into *β*. Compare *βέλλειν*, *μέλλειν* · *βάγιον*, *μέγα*, Latin *magis*, *magnus*, English *big*.

Etymologically connected with the Latin *morior*, *mors* (*μόρος*).

μέλλω, *to be about to do any thing, to intend, delay*, imperf. *ἔμελλον* and *ἡμελλον*, Thuc. 7, 20; Dem. 292: aor. *ἐμέλλησα*, and *ἡμέλλησα* rare, Xen. Cyr. 1, 3, 15; Hel. 5, 4, 65. — Pass. *μέλλομαι*, *to be delayed*, Xen. Anab. 3, 1, 47. Verbal *μελλητέος*, Arist. Eccl. 876.

μέλω, *to be an object of concern, to concern*, also *to care for*, rare in the personal form, Odys. 9, 20; Il. 10, 92; Soph. Antig. 873; Aj. 689: fut. *μελήσω*, Il. 5, 228; 20, 137: 2 perf. *μέμηλα* as present, Epic, Il. 2, 25; 4, 353: 2 pluperf. *ἐμεμήλειν* as imperfect, Odys. 1, 151. Verbal *μελλητέος*, Plat. Rep. 2, 8. — Mid. *μέλομαι* as active, Eurip. Hip. 60, 109; Hel. 1161; Soph. Col. 1138: fut. *μελήσομαι*, Il. 1, 523: perf. *με-*

μέλημα as present, later, Anthol. 10, 17: pluperf. μεμελήμην as imperfect, later, Theoc. 17, 46: aor. pass. part. μεληθείς as active, *having cared for*, Soph. Aj. 1184. — See also ἐπιμέλομαι.

Impersonal μέλει, *it concerns, is an object of concern*, μέλη, μέλοι, μελέτω, μέλιν, μέλον, imperf. ἔμελε: fut. μελήσει, Xen. Cyr. 4, 5, 17: aor. ἔμέλησε, Xen. Cyr. 6, 3, 19: perf. μεμέληκε, μεμεληκέναι, μεμεληκός, Dem. 1350: pluperf. ἔμεμελήκει, Xen. Hel. 3, 3, 9.

μέμβλεται, perf. mid. 3 sing. Epic, Il. 19, 343; Hes. Theog. 61; 2 plur. μέμβλεσθε, Apol. 2, 217: pluperf. 3 sing. μέμβλετο, Il. 21, 516. Formed from μέλω, by metathesis and epenthesis; see βλώσκω.

μεμνόμενος, see μιμνήσκω.

μέμονα, see ΜΑΩ, μένω.

μένω, *to remain, wait for, await*, fut. μενέω, μενῶ, Herod. 8, 62; Xen. Cyr. 4, 4, 5: aor. ἔμεινα, Thuc. 5, 40: perf. μεμένηκα, Isoc. 116: 2 perf. μέμονα very rare, Eurip. Aul. 1495. Verbal μενετέος, Thuc. 2, 88.

The 2 perf. μέμονα must not be confounded with the corresponding form from ΜΑΩ, ΜΕΝΩ.

Etymologically connected with the Latin *maneo*, English *re-main*.

μερμηρίζω, *to ponder, reflect, devise*, fut. μερμηρίξω, Odys. 16, 261: aor. ἔμερμηρίξα, Il. 1, 189; also infin. μερμηρίσαι, ἀπομερμηρίσαι, *to doze*, Arist. Vesp. 5.

μεταμέλει (μετά, μέλει), *it repents*, like the simple μέλει.

μεταμέλομαι (μετά, μέλομαι), Ionic μεταμελέομαι, *to repent*, fut. part. μεταμελησόμενος as passive, Xen. Mem. 2, 6, 23.

Impersonal μεταμέλεται, μεταμέλεσθαι, Plat. Demod. 3.

μετήμι, Ionic for μεθήμι.

μηάομαι (ΜΑΚΩ, ΜΗΚΩ), to bleat, as sheep or goats, Æsch. frag. 54: 2 aor. ἔμᾶκον, Il. 16, 469: 2 perf. μέμηκα as present, Il. 10, 362.

ἐμέμηκον, imperf. from a new present, Odys. 9, 439. See also ἀραρίσκω. — μεμᾶκνῦα, 2 perf. part. fem. for μεμηκνῦα, Il. 4, 435.

μηχανάομαι (μηχανή), to contrive, machinate, devise; rare and Poetic μηχανάω, Soph. Aj. 1037: fut. μηχανήσομαι, Xen. Mem. 3, 11, 9: perf. μεμηχάνημαι actively or passively, Xen. Hier. 11, 4; Cyr. 8, 3, 1; Soph. Trach. 586; Dem. 604; Isoc. 27: aor. ἐμηχανησάμην, Xen. Ages. 2, 5. Verbal μηχανητέος, Plat. Gorg. 80.

μηχανόωντας, part. protracted from μηχανῶντας (μηχάνωντας), Odys. 18, 142.

Connected with the Latin *machina*, *machinor*.

μιάινω (ΜΙΑΝΩ), to stain, dye, pollute, fut. μιανῶ, Antiph. 638: aor. ἐμίᾶνα and ἐμίηνα, Eurip. Hel. 1000; Il. 4, 141: perf. μεμίαγκα later, Plutarch. Tiber. Gracch. § 21: perf. pass. μεμιάσμαι, Thuc. 2, 102: aor. pass. ἐμιάνθην, Soph. Col. 1374.

μιάνθην, aor. pass. 3 plur. Epic for μιάνθεν (ἐμιάνθησαν), Il. 4, 146. Compare 2 aor. 3 plur. ἔγνω for ἔγνω (ἔγνωσαν), from γινώσκω.

μίγνυμι or μιγνύω or μίσγω (ΜΙΓΩ), to mix, mingle; μίσγω is the oldest form, Pind. Nem. 4, 35; Il. 3, 270: fut. μίξω, Soph. Col. 1047: aor. ἔμιξα, Æsch. Choëph. 546: perf. pass. μέμιγμαί, Xen. Cyr. 1, 3, 10: aor. pass. ἐμίχθην as middle, Soph. Tyr. 791: 2 aor. pass. ἐμίγην as middle, Arist. Av. 698: 3 fut. pass. μεμίξομαι, Hes. Op. 177. Verbal μιχτέος, Plat. Tim. 21. — Mid. μίγνυμαι or μίσγομαι, to mingle with, join one's self to, have intercourse with, fut. μίξομαι, Odys. 24, 314.

μικτο or ἔμικτο, 2 aor. mid. 3 sing. syncopated, Odys. 1, 433; Il. 11, 354.

Etymologically connected with the Latin *misceo*, *mixtus*, English *mix*, *mingle*.

μιμέομαι, to imitate, fut. μιμήσομαι, Eurip. Rhes. 211: perf. μεμίμημαι actively or passively, Plat. Cratyl. 66; Arist. Lys. 159: aor. pass. ἐμιμήθην passively, Plat. Leg. 2, 10: aor. mid. ἐμιμησάμην, Dem. 420. Verbal μιμητέος, Eurip. Hip. 114.

μιμνάζω, for μίμνω, μένω.

μιμνήσκω (MNAΩ), to cause to remember, remind, Odys. 14, 169: fut. μνήσω, Il. 15, 31: aor. ἐμνησα, Il. 1, 407: aor. pass. ἐμνήσθην as middle, to remember, Thuc. 3, 90: 3 fut. pass. μεμνήσομαι as middle, will remain mindful, Xen. Cyr. 3, 1, 27. — Mid. μιμνήσχομαι, to remember, recollect, call to mind, mention, Odys. 15, 54; Epic also μνάομαι, to remember, Theoc. Epigr. 14: fut. μνήσομαι, Il. 4, 172: perf. μέμνημαι as present, to remember, Soph. Tyr. 1401: aor. ἐμνησάμην Poetic, Il. 4, 222. Verbal μνηστέος, Plat. Tim. 72.

μνώεο, pres. mid. imperat. 2 sing. as if from -ώω, Apol. 1, 896; compare μώεο from ΜΑΣ. — μνώόμενος, pres. part. protracted from μνώμενος (μναόμενος), Odys. 4, 106: μνώοντο or ἐμνώοντο, imperf. 3 plur. protracted from ἐμνώντο (ἐμνάοντο), Il. 11, 71; 2, 686. — μέμνηται, perf. 2 sing. for μέμνησαι, contracted μέμνη, Epic, Il. 21, 442; 15, 18: imperat. 2 sing. μέμνεο for μέμνησο, Herod. 5, 105: part. μεμνώμενος for μεμνημένος, Archil. frag. 1: subj. μεμνώμεθα, 1 plur., Soph. Tyr. 49; Odys. 14, 168; perhaps the only person in use: opt. μεμνήμην, Il. 24, 745; 3 sing. μεμνήητο, Arist. Plut. 991. Also 2 sing. μεμνώω or μέμνοιτο, Xen. Anab. 1, 7, 5; 3 sing. μεμνώωτο, Epic μεμνέωτο, Xen. Cyr. 1, 6, 3; Il. 23, 361; 3 plur. μεγαίατο, Ionic for μέμναιτο, Pind. frag. 277.

This verb is etymologically connected with the Latin *memini*, *memor*, *memoro*, English *remember*.

μίμνω, Poetic for μένω, Æsch. Agam. 74.

μινύθω (*MINΥΩ*, μείων), to diminish, make less, also intransitive, to be less, Il. 15, 492; Hippocr.: aor. ἐμινύθησα and ἐμινύθισα, Hippocr.: perf. μεμινύθηκα, Hippocr.: aor. ἐμινύθην, Hippocr.

Connected with the Latin *minor*, *minus*, *minimus*, *minuo*, *diminuo*, English *diminish*.

μίσγω, see μίγνυμι.

μνάομαι, to remember, see μιμνήσκω. — μνάομαι, to court, woo, Odys. 16, 77; Herod. 1, 96. 205: aor. ἐμνησάμην, προμνησάμενος, Xen. Mem. 2, 6, 36: in this sense it is not restricted to the Epic language.

μνήσκω, μνήσκομαι, for μιμνήσκω, μιμνήσκομαι, Orph. Hym. 76, 6; Anacr. frag. 69.

ΜΟΛΩ, see βλώσκω.

μόργνυμι, μόργνυμαι, ἐμορξάμην, for ὀμόργνυμι, Mosch. 2, 96; Simonid. frag. 108, Gaisford's edition.

μύζω, later μυζάω and μυζέω, to suck: aor. ἐμύζησα, Il. 4, 218. Not to be confounded with the following.

μύζω (μῦ μῦ), to mutter, grumble, (to cry μῦ μῦ, Arist. Thesm. 231,) aor. ἔμυξα and ἔμυσα, Il. 4, 20; Hippocr. Not to be confounded with the preceding.

μῦκάομαι (*ΜΥΚΩ*), to bellow, Odys. 10, 413: fut. μυκήσομαι, Anthol. 9, 724: aor. ἐμυκησάμην, Arist. Nub. 292; later aor. act. ἐμύκησα, Anthol. 6, 220: 2 perf. μέμῦκα as present, Il. 18, 580: 2 pluperf. ἔμεμύκειν as imperfect, Odys. 12, 395: 2 aor. ἔμῦκον, Il. 749.

It is an *onomatopy*; compare the Latin *mugio*, Romaic *μουγκρίζω*, *μουγκοφυσῶ*, *βογκῶ* or *βουγκῶ*.

μύω (ῦ), to close the lips or eyes, Athen. 8, 34: aor. ἔμῦσα and ἔμυσα, Hom. Batr. 192; Soph. Antig. 421: perf. μέμῦκα, Il. 24, 420, not to be confounded with μέμυκα from μνκάομαι.

N.

ναιετάω (*ναιέτης, ναίω*), short *α*, *to inhabit, or to be inhabited, situated*, Epic, Odys. 9, 21; Il. 4, 45.

ναιετάωσα, part. fem. Epic, protracted from *ναιετώσα* (*ναιεταύουσα*), Il. 2, 648. Compare *σάω, έσάω*, from *σαώω*. — *ναιετάασκον*, imperf. iterative, Il. 2, 539.

ναίω (*ΝΑΩ*), *to inhabit, settle*, Poetic, Soph. Trach. 40: fut. *νάσομαι* (*σσ*), Apol. 4, 1751: aor. *ένασα* (*σσ*) causative, *to cause to dwell, build as a city, establish*, Odys. 4, 174; Pind. Pyth. 5, 94: perf. mid. *νένασμαι*, Herodes Attic. Sim. Reg. 8: aor. pass. *ένάσθην*, Il. 14, 119; Eurip. Med. 166: aor. mid. *ένασάμην* (*σσ*) reflexive, Hes. Op. 637.

Eurip. Taur. 1260, *άπενάσσατο* seems to be equivalent to the causative *ένασσε*. — Arist. Vesp. 662, *κατέναςθε* is now edited *κατέναςθεν* for *κατενάσθησαν*, the reading of the best manuscripts.

νάσσω or *νάπτω*, *to stuff, press close together*, fut. *νάξω* (?), in Hesychius: aor. *έναξα*, Herod. 7, 36. 60; Odys. 21, 122: perf. pass. *νένασμαι*, Ionic *νέναγμα*, Arist. Eccl. 840; Theoc. 9, 9; Hippocr.

ΝΑΩ, *to dwell*, see *ναίω*.

νάω (*ά*), *to flow*, Il. 21, 197; Odys. 6, 292: imperf. *νάων* and *ναϊον*, Odys. 9, 222.

Arist. Ran. 146, *άει νάων* is now written *άεινων*, from *άεινας* (*άεινως*), *ever flowing*.

νείσσομαι, see *νίσσομαι*.

νεικέω, *to reproach, chide*, Epic, fut. *νεικέσω*, Il. 10, 158: aor. *ένείκεσα* (*σσ*), Il. 3, 59. 38.

νέμω, *to distribute, think, consider, pasture*, transitive, Soph. Elec. 150: fut. *νεμῶ, νεμήσω*, Plat. Phileb. 156; Eurip. Epist. 5, 77: aor. *ένεμμα*, Thuc. 3, 48: perf. *νενέμηκα* in composition, Xen. Cyr. 4,

5, 45: perf. pass. *νενέμηναι*, Xen. Anab. 7, 3, 21: aor. pass. *ἐνεμήθην* and *ἐνεμέθην*, Xen. Hel. 7, 4, 27; Dem. 956. Verbal *νεμητέος*, Xen. Eq. 7, 36. — Mid. *νέομαι*, *to allot to one's self, inhabit, feed or pasture*, intransitive imperf. *ἐνεμόμην*, Epic also *νεμεθόμην*, Il. 11, 635: fut. *νεμέομαι*, *νεμοῦμαι*, Herod. 1, 173; Dem. 579: perf. *νενέμηναι*, Isoc. 298: aor. *ἐνεμάμην* and *ἐνεμησάμην*, Thuc. 8, 21; Athen. 12, 58.

νέομαι, contracted *νεῦμαι*, *to go away, return*, usually as future, Epic, Il. 18, 101. 136; Theoc. 18, 56; 2 sing. *νεῖαι* (*νέειαι*), Odys. 11, 114; subj. 2 sing. *νέηαι*, Il. 1, 32.

νεφέω (*νέφος*, ΝΕΦΩ), only in composition, *ξυννεφῶ*, *to be clouded, to lower*, Eurip. Dan. frag. 4, 7; Arist. Av. 1502: perf. *ξυννένοφα*, Arist. frag. 142; 349.

νέω, *to swim*, Herod. 8, 89: fut. *νευσοῦμαι*, Xen. Anab. 4, 3, 12: aor. *ἔνευσα*, Thuc. 2, 90; Pind. Olym. 13, 163: perf. *νένευκα*, Plat. Rep. 4, 16.

ἔννεον, imperf. Epic for *ἔνεον*, Il. 21, 11.

The kindred noun *ναῦς*, *ship*, that is, *floater, swimmer*, and the Latin *navis*, connected with *no, nare*, presuppose a digammated theme, ΝΑΨΩ.

νέω, *to heap up*, Herod. 4, 62: aor. *ἔνησα*, Eurip. Cycl. 387; Thuc. 2, 52: perf. pass. *νένημαι* and *νένησμαι*, Xen. Anab. 5, 4, 27; Arist. Nub. 1208. — See also *νηέω*, *νηνέω*.

νενέαται, perf. pass. 3 plur. Ionic for *νένηνται*, Herod. 2, 135; 4, 62.

νέω and *νήθω*, *to spin*, Hes. Op. 775; Plat. Polit. 29: fut. *νήσω*, Arist. Lys. 519: aor. *ἔνησα*, Il. 20, 128: perf. pass. *νένησμαι* (?), Etymol. Magn. (voc. *νηγάτεον*): aor. pass. *ἐνήθην*, Plat. Polit. 23: aor. mid. *ἐνησάμην* as active, Odys. 7, 198. *νηέω* and *νηνέω*, Epic and Ionic for *νέω*, *to heap*

υρ, Il. 23, 139; 7, 428; Odys. 1, 147: aor. ἐνήσα, Herod. 1, 50: aor. mid. ἐνησάμην transitive, Il. 9, 137.

νήθω, see νέω, to spin.

νηνέω, see νηέω.

νήχω, commonly νήχομαι, to swim, Poetic, Odys. 5, 375; 7, 275: fut. νήξομαι, Arist. Eccl. 1104: aor. ἐνηξάμην, Call. Dell. 47.

νίζω, later νίπτω (NIBΩ), to wash, as the hands or feet, fut. νίψω, Herod. 6, 19: aor. ἐνιψα, Eurip. Sup. 765: perf. νένιμμαι, Il. 24, 219: aor. pass. ἐνίφθην, Hippocr. — Mid. νίζομαι and νίπτομαι, Odys. 18, 178: fut. νίψομαι, Arist. Av. 1163: aor. ἐνιψάμην, Il. 16, 230. The form νίπτομαι is rare in pure Greek.

νίσομαι and νείσσομαι, for νέομαι, Epic, Odys. 10, 42; Hes. Op. 235.

νίφω, to snow, cover with snow, impersonally, Arist. Ach. 1141: fut. νίψω, Plutarch, p. 949: aor. ἐνιψα, Arist. Ach. 138.

Etymologically connected with the Latin *nix, nivis, ningo, nivesco, nivo*, Saxon *snaw*, English *snow*.

νοέω (ΓΝΟΩ), to think, perceive, regular in the Attic dialect. — The Ionians have ἐνωσα, νένωκα, νένωμαι as active, ἐενώμην as active, ἐνωσάμην, for ἐνόησα, νενόηκα, &c., Herod. 1, 68; 3, 6; 9, 53; Theoc. 25, 263.

The original form of this verb was ΓΝΟΕΩ. Compare the compound ἄ-γνοέω. For the omission of γ before ν, compare the Latin *nosco* for *gnosco, nascor* or *gnascor*.

νυστάζω, to feel sleepy, drowsy, Arist. Av. 638: aor. ἐνύστασα, later ἐνύσταξα, Athen. 1, 62; Theoph. Char. 7.

Ξ.

ξέω, *to scrape, scratch*, aor. ἔξεσα (σσ), Il. 5, 81 ;
Odys. 5, 245 : perf. ἔξεσμαι, Alcidas. 85, 18.

ξηραίνω (ξηρός), *to dry*, fut. ξηρανῶ, Eurip. Cycl.
575 : aor. ἐξήρανα, Ionic ἐξήρηνα, Thuc. 1, 109 ;
Herod. 7, 109 : perf. pass. ἐξήρασμαι, Herod. 7,
109 : aor. pass. ἐξηράνθην, Il. 21, 345 : fut. mid.
ξηρανοῦμαι, Hippocr.

ξυννεφέω, see νεφέω.

ξυρέω and ξυράω, *to shave*, regular. — Mid. com-
monly ξύρομαι.

ξύω, *to polish*, Odys. 22, 456 : aor. ἐξῦσα, Il. 14,
179 ; but ἐγξύση (ῦ), Eurip. Beller. frag. 11 :
perf. pass. ἐξυσμαι, Hippocr. : aor. pass. ἐξύσθην,
Plat. Rep. 3, 14 : aor. mid. ἐξυσάμην transitive,
Xen. Cyr. 6, 2, 32.

Ο.

ὀδάξομαι (ὀδούς), *to bite*, fut. ὀδαξήσομαι as passive,
Hippocr. : perf. ὠδαγμαί, Soph. frag. 708 : aor.
ὠδαξάμην, Anthol. 9, 86.

ὀδάξω, *to smart from a bite*, imperf. ὠδαξον, Xen.
Conv. 4, 27.

ΟΔΥΩ, Poetic, perf. mid. ὀδώδυσμαι as present, *to
be angry*, Odys. 5, 423 : aor. mid. ὠδυσσάμην
(σσ), Odys. 1, 62 ; Hes. Theog. 617 ; but cau-
satively, ὠδύσατο, *made angry*, Hom. Epigr. 6, 8.

It is probably connected with the Latin *odi, odium*.

ὀζω (ΟΔΩ), *to emit a smell, have the smell of*, fut.
ὀζήσω, Ionic ὀζέσω, Arist. Vesp. 1059 ; Hippocr. :
aor. ὠζησα, Ionic ὠζεσα, Arist. frag. 538 ; Hippocr. :
2 perf. ὀδωδα as present, Athen. 2, 9 : 2 pluperf.
ὀδώδειν and ὠδώδειν as imperfect, Odys. 5, 60 ;
Anthol. 13, 29.

Connected with the Latin *odor, oleo*.

ὄθομαι, to care about, mind, Epic, Il. 1, 181: imperf. ὀθόμεν, Il. 5, 403.

οἶγω and οἶγνυμι, to open, Poetic, Hes. Op. 817; Arist. Eccl. 852: fut. οἶξω, Eurip. Cycl. 502: aor. ὄξα, commonly ὠξα, Il. 6, 298; Eurip. Alc. 547: aor. pass. part. οἶχθείς, Pind. Nem. 1, 61. — Pass. imperf. οἶγόμεν and ὠγνύμεν, Apol. 2, 574; Il. 2, 809. — Prose writers use the compound ἀνοίγω, which see.

It may be connected with *εἶκω, to yield, give way*. We may suppose that its original form was *φοίγω*. The Epic form *ἀναοιγεσκον (αναφοιγεσκον)* is one of the facts in favor of a digammated theme.

οἶδα, to know, see EΙΔΩ.

οἰδαίνω, οἰδέω, οἰδάω and οἰδάνω, to swell, intransitive, Arist. Pac. 1166; Ran. 940; οἰδάνω is usually causative, to cause to swell, Il. 9, 554: fut. οἰδήσω, Hippocr.: aor. ὄδησα, Eurip. Hip. 1210: perf. ὄδηκα, Theoc. 1, 43. — Mid. οἰδάνομαι, equivalent to οἰδαίνω, Il. 9, 645.

οἰζύω, to wail, be miserable, Il. 3, 408: aor. οἰζύσα, Odys. 4, 152.

οἰμώζω (οἰμοί), to bewail, lament, fut. οἰμώξομαι, later οἰμώξω, Dem. 938; Anthol. 5, 302: aor. ὄμωξα, Il. 3, 364; Xen. Hel. 2, 3, 56: perf. pass. οἰμωγμαι, Eurip. Bac. 1286: aor. pass. part. οἰμωχθείς, Theogn. 1204.

οἶομαι and οἶμαι, to think, 2 sing. always οἶει, Xen. Cyr. 7, 5, 50: imperf. ὠόμεν and ὠμην, Xen. Econ. 5, 19: fut. οἰήσομαι, Dem. 1297: aor. ὠήθην, Thuc. 2, 81.

The Epic Poets revolve *οι* into *οἶ*: thus, *οἶομαι* and *οἶω* (*ι*), Il. 1, 78. 59: imperf. ὠόμεν, οἶετο, Odys. 10, 248; Hom. Hym. 1, 342: aor. ὠίσθην, Odys. 4, 453: aor. mid. οἰσάμεν (*ι*), later ὠίσάμεν, Odys. 1, 323; Mosch. 2, 8. — The form *οἶω* has sometimes *ι*, Il. 1, 558; 11, 609; 13, 153;

Odys. 2, 255. — Arist. Lys. 156, for οἶω, Dindorf has ῥοῖω circumflexed. — The syncopated form οἶμαι is used parenthetically, *I think, methinks, in my opinion*. “According to the ancient grammarians, the forms οἶμαι, ὄμην were employed only in cases of conviction [ἐπὶ ὁμολογουμένον]; where however Attic urbanity avoided in this way the harshness of positive assertion.” Buttman.

οἶχομαι as perfect, *to be gone*, imperf. ὄχόμην as aorist, sometimes as pluperfect, Odys. 16, 24; Xen. Anab. 4, 3, 30; 4, 5, 24: fut. οἰγήσομαι, Arist. Vesp. 51: perf. οἶχωκα, sometimes ὄχωκα, Epic also ὄχηκα, Soph. Aj. 896; frag. 227; Il. 10, 252: perf. mid. ὄχημαι, Ionic οἶχημαι, equivalent to οἶχωκα, Hippocr. de Art. § 15; Herod. 4, 136.

The perfect οἶχωκα presupposes ΟΙΧΟΩ. According to Buttman, it contains the Attic reduplication, after the analogy of συν-οχωκῶς from συν-έχω. But then, as the Attic reduplication shortens the radical syllable (compare ἀρ-αίρηκα, ἐμν-ήμεκα, from αἰρέω, ἡμύω), the analogical form would be ο-κοιχα or ο-χοικα, not οἶ-χωκα.

οἶω, *to think*, see οἶομαι.

ΟΙΩ, *to bring*, see φέρω.

ὀλισθαίνω also ὀλισθάνω (ΟΛΙΣΘΩ), rarely ὀλισθάζω, *to slip, slide*, Thuc. 7, 65; Athen. 6, 28: aor. ὀλίσθησα, Anthol. 11, 238: perf. ὀλίσθηκα, Hippocr.: 2 aor. ὤλισθον, Soph. Elec. 746.

ὀλλυμι and ὀλλύω (ΟΛΩ), *to destroy, lose*, Soph. Antig. 673; Archil. frag. 79: fut. ὀλέσω (σσ), ὀλέω, ὀλώ, Hes. Op. 178; Odys. 2, 49; Herod. 1, 34; Soph. Tyr. 448: aor. ὤλεσα (σσ), Eurip. Alc. 893; Pind. Pyth. 3, 71: perf. ὀλώλεκα, Dem. 350: 2 perf. ὀλώλα as middle, *to be undone, have perished*, Soph. Aj. 896: 2 pluperf. ὀλώλειν, rarely ὤλώλειν, Antiph. 739. — In prose ἀπόλλυμι, ἀπόλλυμαι. — Mid. ὀλλυμαι, *to perish*, fut. ὀλέομαι, ὀλοῦμαι, Ionic ὀλεῦμαι, Herod. 7,

218. 209 ; Soph. Antig. 59 : 2 aor. ὠλόμην, Soph. Tyr. 822.

ὀλίεσκεν, imperf. iterative, implying ολεω, Il. 19, 135. — ὀλόμενος and οὐλόμενος; 2 aor. mid. part. as an adjective, *pernicious, destructive, fatal*, Eurip. Phœn. 1029 ; Æsch. Prom. 399 ; Il. 1, 2.

ὀλοφύρομαι (ὕ), *to lament, bewail, mourn for*, fut. ὀλοφυροῦμαι, Lys. 829 : aor. ὠλοφυράμην, Xen. Cyr. 7, 3, 14 : aor. pass. part. ὀλοφυρθείς as middle, Thuc. 6, 78.

ΟΛΩ, see ὄλλυμι.

ὀμνῦμι and ὀμνύω (ΟΜΩ, ΟΜΟΩ), *to swear*, Il. 14, 278 : fut. ὀμόσω later, commonly ὀμοῦμαι, -εῖ, -εῖται, Anthol. 12, 201 ; Phocyl. 13, 15 ; Thuc. 5, 23 : aor. ὤμοσα, Xen. Anab. 2, 2, 8 : perf. ὀμόμοκα, Eurip. Hip. 612 : perf. pass. ὀμόμομαι and ὀμόμοσμαι, Eurip. Rhes. 816 ; Æsch. Agam. 1290 : aor. pass. ὤμόθην and ὤμόσθην, Dem. 1174 ; Xen. Hel. 7, 4, 10 : aor. mid. ὤμοσάμην, Dem. 1174.

ὀμοῦντες, pres. part. from ΟΜΟΩ, Herod. 1, 153. — ὀμοῦντων, ἀπομοῦντων, fut. part. doubtful, Lysias, 573. — ὀμιώμεθα, subj. mid. Laconian for ὀμώμεθα, Arist. Lys. 183. Compare ἐπαινῶ for ἐπαινῶ.

ὀμόργνυμι (ΟΜΟΡΓΩ), *to wipe off*, Il. 18, 415 : fut. ὀμόρξω, Eurip. Phaëth. frag. 2 (2), 6 : aor. ὤμορξα, Eurip. Orest. 219 : aor. pass. part. ὀμορχθείς as middle transitive, Arist. Vesp. 560. — Mid. ὀμόργνυμαι transitive, Odys. 11, 526 : fut. ὀμόρξομαι, Eurip. Hip. 653 : aor. ὤμορξάμην, Il. 2, 269.

ὀνίνημι (ΟΝΑΩ, ΟΝΗΜΙ), *to benefit, help*, inflected like ἴστημι in the present and imperfect : fut. ὀνήσω, Eurip. Heracl. 1044 : aor. ὠνήσα, Xen. Anab. 6, 1, 32 : aor. pass. ὠνήθην, Doric ὠνάθην as middle, Theoc. 15, 55. — Mid. ὀνί-

ναμαι, to derive benefit, Plat. Rep. 2, 19 : fut. *ὀνήσομαι*, Soph. Trach. 570 : aor. *ὠνάσαμην* later, Anthol. 7, 484 : 2 aor. *ὠνάμην*, *ὠναίμην*, *ὠνασθαι*, Eurip. Herc. 1368 ; also *ὠνήμην*, *ὀνησο*, *ὀνησθαι*, *ὀνήμενος*, Odys. 11, 324.

ὀνήναι, 2 aor. act. infin. doubtful, Plat. Rep. 10, 4. — Odys. 2, 33, *ὀνήμενος!* God bless him!

ὀνομάζω (*ὄνομα*), to name, call, regular : aor. also *ὀνύμαξα* Æolic, Pind. Pyth. 2, 82 : fut. mid. also *ὀννμάξομαι* Æolic, transitive, Pind. Pyth. 7, 6.

ὀνομαι (*ΟΝΩ*, *ΟΝΟΩ*, *ΟΝΩΜΙ*), to insult, despise, think lightly of, find fault with, reproach, inflected like *δίδομαι* in the present and imperfect, Odys. 17, 378 ; Herod. 2, 172 : fut. *ὀνόσομαι* (*σσ*), Il. 9, 55 : aor. *ὠνοσάμην*, Epic also *ὠνάμην*, Il. 17, 173. 25 : aor. pass. *ὠνόσθην* equivalent to *ὠνοσάμην*, Herod. 2, 136.

ὀννεσθε, 2 plur. for *ὄν-εσθε*, think ye it a slight matter, Il. 24, 241.

ὀνομαίνω, for *ὀνομάζω*, commonly Epic, fut. *ὀνομανέω* Ionic, Herod. 4, 47 : aor. *ὠνόμηνα*, *ὀνομήνω*, Isæus, 36 ; Il. 2, 488 ; Odys. 4, 240 ; 11, 327.

ὀνοτάζω, *ὀνοτάζομαι*, equivalent to *ὀνομαι*, Poetic, Hom. Hym. 2, 3 ; Æsch. Sup. 11.

ὀπνίω, to marry, said of the man, Il. 13, 379. 429 : fut. *ὀπύσω* (*ῦ*), without the *ι*, Arist. Ach. 255.

ΟΠΩ, see *ὄράω*.

ὀπωπέω, a new present from *ὄπωπα*, Orph. Arg. 184. 1025.

ὄράω (*ΟΠΩ*, *ΕΙΑΩ*, *ΙΑΩ*), to see, Ionic *ὄρέω*, imperf. *ἑώραον*, Ionic *ᾠρων*, *ᾠρεον*, or *ᾠρεον*, Herod. 1, 11 ; 4, 3 ; 2, 148 : fut. *ὄψομαι*, 2 sing. always *ὄψει*, Eurip. Med. 352 : perf. *ἑώρακα*, rare and Poetic *ἑόρακα*, Dem. 217 ; Arist. Plut.

98; Thesm. 32. 33: perf. pass. *ἑώραμαι* and *ῶμαι*, Dem. 1121. 314; Æsch. Prom. 998: aor. *ῶφθην*, rarely *ῶράθην*, Plat. Def. 4; Anthol. 12, 197: 2 perf. *ῶπα* Ionic and Poetic, Herod. 3, 63; 7, 125; Soph. Antig. 6: 2 aor. *εἶδον*, *ἴδον*, see *EIAΩ*. Verbal *ὀπτιέος*, Thuc. 8, 48. — See also *ὄρημι*. — Mid. *ὄράομαι* as active, *to see*, Epic, Il. 13, 99; 1, 56; 20, 45; Hes. Op. 532: aor. *ὀψάμην*, *ἔποψάμην*, very rare, Pind. frag. 58: 2 aor. *εἰδόμην*, *ἰδόμην*, see *EIAΩ*.

It is not absurd to suppose that *ὄράω* is connected with *-κόρος* (*overseer*), *κορέω* (*to see, look after*), *οὔρος* (*watcher*), *-ουρός* (as in *κηπουρός*), *-ωρός* (as in *πυλωρός*), Latin *cura*, English *care, guard, ward, warn, wary, a-ware, be-ware*. The obsolete *ΟΠΩ* is connected with *ὀφθαλμός*, *ὀπίλος* or *ὀπίλλος*, *ὄκταλος*, Latin *oculus*.

ὀρέγω and *ὀρέγνυμι*, *to stretch out*, Il. 1, 351: fut. *ὀρέξω*, Eurip. Med. 902: aor. *ῶρεξα*, Soph. Col. 846: aor. pass. *ῶρέχθην* as middle, Xen. Mem. 1, 2, 16. — Mid. *ὀρέγομαι*, *to stretch one's self forward, desire*, Il. 24, 506: fut. *ὀρέξομαι*, Eurip. Hel. 353: perf. 3 plur. *ὀρωρέχεται* Epic, Il. 16, 834: pluperf. 3 plur. *ὀρωρέχато* Epic, Il. 11, 26: aor. *ῶρεξάμην*, Hes. Theog. 178; Xen. Mem. 1, 2, 15.

Etymologically connected with the Latin *rego, por-rigo*, English *right*.

ὀρέομαι, see *ὄρομαι*.

ὄρημι (*ὄράω*), *to see*, Doric, Theoc. 6, 22. 25; subj. 2 sing. *ὄρηαι* or *ὄρηαι*, Epic, Odys. 14, 343.

The form *ὄρηαι* comes directly from *ὄράομαι*: thus, *ὄράεσαι*, *ὄράεαι*, contracted after the Doric manner *ὄρηαι*: compare *μυθεῖαι* for *μυθέη* from *μυθέσαι*.

ὄρνυμι and *ὄρνύω* (*OPΩ*), *to rouse, raise*, Pind. Olym. 13, 15: fut. *ὄρσω*, Soph. Antig. 1060: aor. *ῶρσα*, Æsch. Pers. 496; Il. 17, 423: 2 aor. *ῶρορον*, Odys. 4, 712: 2 perf. *ὄρωρα* as present

middle, Il. 3, 87 : 2 pluperf. ὀρώρειν and ὠρώρειν as imperfect middle, Il. 2, 810 ; Soph Col. 1622. — Mid. ὀρνυμαι, *to rise, rush*, Æsch. Sept. 90 : imperf. also ὀρεόμην from ὀρέομαι, Il. 2, 398 ; 23, 212 : fut. ὀροῦμαι, Il. 20, 140 : perf. ὀρώρεμαι as present, Odys. 19, 377. 524 : 2 aor. ὠρόμην, Il. 12, 279. — See also ὄρομαι.

ὤροτο, 2 aor. mid. 3 sing. syncopated, Il. 5, 590 : imperat. 2 sing. ὄρσο, and ὄρσεο contracted ὄρσεν, Il. 4, 204. 264 ; 3, 250 : infin. ὄρθαι, Il. 8, 474 : part. ὄρμενος, Il. 11, 326. — ὀρώρηται, perf. mid. subj. 3 sing. from ὀρέομαι, Il. 13, 271. — Il. 13, 78 ; Odys. 8, 539, 2 aor. 3 sing. ὠροσε has the force of the perfect, that is, it is *intransitive*.

It is etymologically connected with the Latin *orior*, and *ruo* (ὀρούω), and perhaps with the English *raise, rise, rouse, rush*.

ὀρομαι (ὀρνυμι), ἐπίορομαι, *to exercise watch over, superintend*, imperf. 3 plur. ἐπ-όροντο, Odys. 3, 471 ; 14, 104.

The passage ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο may be compared with ἐπὶ δ' ἀνήρ ἐσθλὸς ὀρώρει, Il. 23, 112.

ὀρύσσω or ὀρύττω (ΟΡΥΓΩ), *to dig*, fut. ὀρύξω, aor. ὠρυξα, Xen. Anab. 5, 8, 9 ; Soph. Aj. 659 : perf. ὀρώρυχα, κατορώρυχα, Plutarch. p. 1141 : perf. pass. ὀρώρυγμαι and ὠρυγμαι, Herod. 3, 60 ; 2, 158 : pluperf. pass. ὀρωρύγμην and ὠρωρύγμην, also ὠρύγμην, Herod. 1, 186. 185 ; Xen. Anab. 7, 8, 14 : aor. pass. ὠρύχθην, Herod. 2, 158 : 2 aor. pass. ὠρύγην, Xen. Anab. 5, 8, 11 : 2 fut. pass. ὀρυγήσομαι written also ὀρυχήσομαι, Arist. Av. 394 : aor. mid. ὠρυξάμην, *to cause to be dug*, Herod. 1, 186.

ὄσσομαι (ΟΠΩ), *to see, to see mentally, foresee, forebode*, Epic, Odys. 7, 31 ; 18, 154 ; 5, 389 ; Il. 1, 105 : imperf. ὄσσομην, Hes. Theog. 551.

It is formed from ΟΠΩ after the analogy of πέσσω from πέπτω (ΠΕΠΩ), and ἐπίσσω from ἐπίπτω (ΕΝΙΠΩ).

ὄσφραίνομαι, rarely ὄσφράομαι (*ΟΣΦΡΩ*), *to smell, perceive by the smell*, Athen. 7, 55 : fut. ὄσφρησμαι, Arist. Pac. 152 : aor. pass. ὠσφράνθην not common, Athen. 7, 32 ; 13, 39 : aor. mid. ὄσφρησάμην later : 2 aor. mid. ὠσφρόμην, Ionic ὠσφράμην, Arist. Ach. 179 ; Herod. 1, 80.

οὐλόμενος, see ὀλλυμι.

οὔνεσθε, see ὀνίνημι.

οὔρέω, *mingo*, imperf. εὔρεον and οὔρεον, Dem. 1257 : fut. οὔρησω, commonly οὔρησομαι, Arist. Pac. 1266 : aor. εὔρησα and οὔρησα, Hippocr. de Loc. in Homin. § 39 : perf. εὔρηκα, Arist. Lys. 402 : aor. pass. οὔρηθην, Hippocr.

We suppose that the original theme of οὔρέω was *Φουρεω*, formed from *Φρεω* (the original theme of ῥέω, *to flow*) by inserting the kindred diphthong *ou* after *Φ*. — It is etymologically connected with the Latin *urina*.

οὔταω (*ΟΥΤΗΜΙ*), Epic for the regular οὔτάζω, *to wound*, aor. οὔτησα, οὔτήθην, Il. 4, 469 ; 22, 375 ; 8, 537 : 2 aor. (οὔτᾱν), 3 sing. οὔτα, infin. οὔτάμεναι or οὔτάμεν, Il. 4, 525 : 2 aor. mid. part. οὔτάμενος as passive.

ὄφείλω (*ΟΦΕΛΩ*), Epic ὀφέλλω, *to owe, I ought, must*, Il. 19, 200 : fut. ὀφειλήσω, Dem. 866 : aor. ὠφείλησα, Thuc. 8, 5 : pluperf. ὠφειλήκειν implying perf. ὠφείληκα, Dem. 1111 : 2 aor. ὠφελον or ὀφελον, used only in expressing a wish, *O that! would to God!* Latin *utinam!* Æsch. Prom. 48 ; Soph. Tyr. 1157 ; Eurip. Med. 1 ; Il. 24, 254 ; it may be preceded by εἶθε, αἶθε, or ὡς.

ὠφελλον, 2 aor Epic for ὠφελον, Il. 14, 84 ; 24, 764. — Hes. Op. 172, the imperf. ὠφειλον is equivalent to ὠφελον. In the later writers the 2 aor. ὠφελον or ὀφελον has the force of a *particle*, N. T. Corinth. 1, 4, 8 ; Galat. 5, 12.

ὀφέλλω, *to increase, enlarge, glorify, assist*, Il. 3,

62; 15, 383: aor. opt. 3 sing. ὀφέλλειεν, Il. 16, 651; Odys. 2, 334.

ὀφλισκάνω (ΟΦΛΩ), *to be guilty, incur as a penalty, owe*, Soph. Antig. 470: fut. ὀφλήσω, Dem. 459: aor. ὄφλησα rare, Lysias, 488: perf. ὄφληκα, Arist. Nub. 34: 2 aor. ὄφλον, ὀφλεῖν, ὀφλών, Dem. 542; Eurip. Med. 403; Arist. Ach. 691.

ὄφλεε, 2 aor. 3 sing. Ionic for ὄφλε, Herod. 8, 26; compare ἔχω, ἔψω.

ὄχθησαι, *to feel vexed, indignant*, Epic, found only in the indic. 3 plur. ὄχθησαν, and part. ὄχθήσας, Il. 1, 570; 15, 101; 4, 30; 11, 493; Hes. Theog. 558.

Π.

ΠΑΓΩ, see πήγνυμι.

ΠΑΘΩ, see πάσχω.

παίζω, *to play, sport, jest*, fut. παίξομαι or παιξοῦμαι, later also παίξω, Anthol. 12, 46. 211; Xen. Conv. 9, 2: aor. ἔπαισα, later ἔπαιξα, Arist. Thesm. 947; Anthol. 5, 112: perf. πέπαικα, Anthol. 2, 86: perf. pass. πέπαισμαι, also πέπαιγμαι, Arist. Thesm. 1227; Plat. Sisyph. 4: aor. pass. ἐπαίχθην later, N. T. Matt. 2, 16. Verbal παισιέος, Athen. 15, 4.

παίω, *to strike*, fut. παίσω, and παιήσω in Attic Poetry, Xen. Anab. 3, 2, 19; Arist. Nub. 1125: aor. ἔπαισα, Æsch. Pers. 409: perf. πέπαικα in composition, Dem. 1217: perf. pass. πέπαισμαι, ἐμπεπαισμένος, *embossed, stamped*, Athen. 12, 62: aor. pass. ἐπαίσθην, Æsch. Choëph. 184: aor. mid. ἐπαίσάμην transitive, Xen. Cyr. 7, 3, 6.

παλαίω, *to wrestle, contend*, fut. παλαίσω, Pind. Isth. 4, 90: aor. ἐπάλαισα, Odys. 4, 343: perf. πεπάλαικα, Anthol. 12, 90: perf. pass. πεπά-

λαισμαι, Anthol. 9, 411: aor. pass. ἐπαλαίσθην, Eurip. Elec. 686.

παλήσειε, aor. opt. 3 sing. for παλαίσειε, Herod. 8, 21. It implies ΠΑΛΑΩ.

παλιλλογέω, *to repeat*, pluperf. pass. 3 sing. ἐπαλιλλόγητο, Herod 1, 118.

πάλλω (ΠΑΛΩ), *to shake, brandish, agitate*, aor. ἔπηλα, Soph. Elec. 710: 2 aor. part. πεπαλών, ἀμπεπαλών Epic, Il. 3, 355; 5, 280: 2 aor. pass. ἐπάλην later. — Mid. πάλλομαι, *to be agitated, tremble*, perf. πέπαλμαι, Æsch. Choëph. 410. 524: aor. ἔπηλάμην, Call. Jov. 64.

πάλλτο, 2 aor. mid. 3 sing. syncopated, like ἄλλτο from ἄλλομαι, Il. 15, 645.

παροινέω (πάροινος, οἶνος), *to act improperly* when under the influence of wine, *insult*, imperf. ἐπαρώνεον and ἐπαροίνεον, Dem. 658. 1257: aor. παρώνησα and ἐπαρώνησα, Xen. Anab. 5, 8, 4; Dem. 612: perf. πεπαρώνηκα, Æschin. 320: perf. pass. πεπαρώνημαι, ἔμπεπαρώνημαι, later, Lucian.: aor. pass. ἐπαρωνήθην, Dem. 612.

ΠΑΡΩ, see ΠΟΡΩ.

πάσασθαι (πᾶ), see πατέομαι.

πάσασθαι (πᾶ), see ΠΑΩ.

πάσχω (ΠΑΘΩ, ΠΗΘΩ, ΠΕΝΘΩ), *to suffer, feel, be affected*, fut. πείσομαι, Soph. Tyr. 228: aor. ἔπησα rare and doubtful, Æsch. Agam. 1624: 2 perf. πέπονθα, Epic πέπηθα (πεπαθυῖα), Soph. Col. 595; Odys. 17, 555; very rarely πέποσχα Doric, Etymol. Magn., quoted: 2 pluperf. (ἐπεπόνθειν) ἐπεπόνθη, Arist. Eccl. 650: 2 aor. ἔπαθον, Xen. Cyr. 7, 3, 10.

πέποσθε, 2 perf. 2 plur. for πεπόνθατε, Odys. 10, 465; 23, 53. — συνευπεπονθώς (σύν, εὖ, πεπονθώς), 2 perf. part., *benefited, well treated with*, Dem. 105, 149.

The Doric 2 perf. πέποσχα shows that the χ is one of

the radical letters. The steps are ΠΑΘΩ, πασθω (like διδάσκω, εἶσκω, ἀλύσκω, from ΔΙΔΑΧΩ, εἶχω, ΑΛΤΚΩ), πάσχω · compare the Doric ὄρνιχες for ὄρνιθες from ὄρνις. — Some suppose that σκω was appended to the root; thus παθσκω, and by transferring the aspiration of θ to κ, and dropping the remainder, πάσχω · highly satisfactory to deaf and dumb scholars, or, which amounts to the same thing, to such persons as find it extremely difficult, if not absolutely impossible, to pronounce *th* as in *thin*. At any rate, the bequest of the θ cannot be supported by analogy.

Etymologically connected with the Latin *patior*, *passus*.

πατέομαι (ΠΑΩ), *to taste, eat*, Poetic and Ionic, Herod. 2, 37: fut. πάσομαι (ᾶ), Æsch. Sept. 1036: pluperf. πεπάσμεν implying perf. πέπασαι, Il. 24, 642: aor. ἐπάσμεν, Il. 1, 464; Soph. Antig. 202. — Not to be confounded with πατέομαι from the regular πατέω.

It is formed from ΠΑΩ after the analogy of ἀτάομαι, ἀτέω, from ΑΑΩ · that is, it presupposes a verbal noun in -τη, or -της.

The theme ΠΑΩ seems to be etymologically connected with βόσκω (?), Latin *pasco*, *præbulum*.

παύω, *to cause to cease, stop, repress*, fut. παύσω, Soph. Elec. 795: aor. ἐπανσα, Xen. Mem. 3, 6, 1: perf. πέπανκα, Dem. 478: aor. pass. ἐπαύθην and ἐπαύσθην as middle, Hes. Theog. 533; Herod. 5, 93: fut. pass. πανθήσομαι as middle, Thuc. 1, 81: 3 fut. pass. πεπαύσομαι as middle, Soph. Antig. 91. Verbal πανστέος (δεῖ παύειν), Plat. Gorg. 167. — Mid. παύομαι, *to cease, stop*, fut. παύσομαι, Soph. Col. 1040: perf. πέπανμαι, Thuc. 1, 6: aor. ἐπανσάμεν, Xen. Hel. 3, 3, 4. Verbal πανστέος (δεῖ παύεσθαι), Dem. 151.

The imperat. 2 sing. παῦε is often used as middle, *cease, stop*, Hes. Scut. 449; Soph. Phil. 1275.

ΠΑΩ, *to taste, eat*, see πατέομαι.

ΠΑΩ, mid. ΠΑΟΜΑΙ, *to acquire, find*, fut. πάσομαι (ᾶ), Æsch. Eum. 177: perf. πέπαμαι as present, *to possess*, Æsch. Choëph. 191; Pind.

Pyth. 8, 103: pluperf. ἐπεπάμην and πεπάμην as imperfect, Anthol. 7, 67; Xen. Anab. 1, 9, 19: aor. ἐπάσάμην, Æsch. frag. 199.

πείθω (ΠΙΘΩ), *to persuade*, fut. πείσω, Eurip. Hec. 294: aor. ἔπεισα, Dem. 1296: perf. πέπεικα, Xen. Anab. 6, 4, 14: perf. pass. πέπεισμαι, Thuc. 5, 40: aor. pass. ἐπέισθην, Dem. 991: 2 aor. ἐπιθον Poetic, Pind. Pyth. 3, 115; Epic also πέπιθον, Hom. Hym. 1, 275; 3, 7; Il. 1, 100; 9, 184: 2 perf. πέποιθα, πεποιθοῖην, as present middle, *to trust*, Soph. Aj. 769; Arist. Ach. 940. — Mid. πείθομαι, *to persuade one's self*, hence *to believe, obey*, fut. πείσομαι, Soph. Antig. 67: perf. πέπεισμαι, Æsch. Pers. 697: 2 aor. ἐπιθόμην Poetic, Soph. Tyr. 321. Verbal πειστέος (δεῖ πείθεσθαι), Xen. Anab. 6, 6, 14.

From the 2 aor. ἐπιθον comes a new fut. πιθήσω, *will obey*, Odys. 21, 369: aor. ἐπίθησα, πιθήσας, *trusting*, Il. 4, 398; Pind. 4, 194. — From the Epic 2 aor. πέπιθον comes another new fut. πεπιθήσω equivalent to πείσω, *will persuade*, Il. 22, 223.

ἐπέπιθμεν, 2 pluperf. Epic (from the root πιθ-) for ἐπεποιθειμεν, Il. 2, 341; 4, 159; 14, 55. — Pind. Isth. 4, 122, 2 aor. part. πεπιθών is equivalent to πεποιθώς, *trusting*. Hermann objects to this use of πεπιθών, and proposes πίσυρος. Pindar, however, seems to prefer πεπιθών.

It may possibly be etymologically connected with the Latin *fido, fidus* (πιστός, πίσυρος), *fides* (πίστις), English *faith*.

πέικω and πεκτέω, *to shear, comb*, fut. Doric πεξῶ, Theoc. 5, 98: aor. ἔπεξα, Anthol. 6, 279: perf. pass. πέπεγμαi, ἀποπέπεκται, in Hesychius: aor. pass. ἐπέχθην, Arist. Nub. 1356: aor. mid. ἐπέξάμην reflexive, Il. 14, 176; as passive, Theoc. 28, 13.

The form πεκτέω presupposes a verbal noun in -της from the simple πέικω (ΠΕΚΩ).

Etymologically connected with the Latin *pecto, pecten*.

πεινάω (*ā*), *to hunger, be hungry*, regular, except that it contracts *αε, αει* into *η, η*, respectively; as *πεινήν* for *πεινάῃν*, Arist. Nub. 441; Il. 3, 25.

πεινήμεναι, infin. Epic, as if from *πεινήμι*, Odys. 20, 137. Compare *πενθήμεναι, φιλήμεναι*, from *πενθέω, φιλέω*.

πειραίνω, Epic for *περαίνω*, Pind. Isth. 8, 49: aor. *ἐπίρηνα*, Odys. 22, 175: perf. pass. 3 sing. *πεπείρανται*, Soph. Trach. 58.

πειράω, *to try, prove*, fut. *πειράσω* (*ā*), Thuc. 4, 43: aor. *ἐπείρασα*, Soph. Col. 1256: aor. pass. *ἐπειράσθην* as middle, Arist. Eq. 506. — Epic and Ionic *πειρήσω, ἐπείρησα, ἐπειρήσθην*, Il. 12, 301; Herod. 7, 135. — Mid. *πειράομαι* generally equivalent to the active, fut. *πειράσομαι*, Xen. Eq. 10, 5: perf. *πεπείραμαι*, Dem. 255. 1453: aor. *ἐπειρασάμην*, Thuc. 2, 44. Verbal *πειρατέος* (*δεῖ πειραῖσθαι*), Xen. Mem. 1, 2, 34.

πείρω (*ΠΕΡΩ*), *to pierce, transfix, pass through*, fut. *περῶ*, Soph. Aj. 461: aor. *ἔπειρα*, Herod. 4, 103: perf. pass. *πέπαρμαι*, Arist. Ach. 794: 2 aor. pass. *ἐπάρην*, Herod. 4, 94.

Soph. Aj. 461, *πέλαγος περῶ* may be compared with *κύματα πείρων*, and *πεῖρε κέλευθον*, Il. 24, 8; Odys. 8, 183; 2, 434.

It seems to be etymologically connected with the Latin *veru*, English *spear, spur, pierce*, Italian *sprone* (whence Romaic *σπιροῖνι*).

πελάω (*πέλας, ΠΛΑΩ*), *to cause to approach, bring near*, Epic, infin. *πελάαν* (*πελάῃν*), Hom. Hym. 6, 44; also *πελάθω* (*ā*), *to approach*, in Attic Poetry, Eurip. Rhes. 556; Arist. Thesm. 58: perf. pass. *πέπλημαι*, Odys. 12, 108: aor. pass. *ἐπλάσθην* (*ā*) as middle, in Attic Poetry, Æsch. Prom. 896; Eurip. Rhes. 920: 2 aor. mid. *ἐπλήμην*, *to approach*, Hes. Theog. 193; Il. 4, 449; 14, 438.

The theme ΠΛΑΩ is formed by syncope, or rather metathesis, from πελάω · thus, πελάω, πλεαω, ΠΛΑΩ.

Etymologically connected with κέλλω, Latin *pello*.

πέλω, *to be*, Poetic, Il. 3, 3: imperf. ἔπελον, πέλον, Pind. Olym. 1, 72; Hes. Scut. 164. — Mid. πέλομαι, equivalent to the active, and more commonly used, Il. 1, 284: imperf. ἐπελόμην, πελόμην, Il. 9, 526.

ἔπλε, *was*, imperf. 3 sing. syncopated, for ἔπελε, Il. 12, 11. — ἔπλεο, contracted ἔπλεν and πέλεν, imperf. mid. 2 sing. syncopated, as present, *thou art*, Il. 1, 418; 9, 54; 24, 219; 3 sing. ἔπλετο, *he is*, Il. 1, 506. — πλόμενος, ἐπιπλόμενος, περιπλόμενος, pres. mid. part. syncopated, *revolving, surrounding*, Odys. 7, 261; Il. 23, 833.

πενθέω (πένθος), *to sorrow*, regular. — Epic infin. πενθήμεναι, like φιλήμεναι, as if from πενθήμι, Odys. 18, 174.

ΠΕΝΘΩ, πέποσθε, see πάσχω.

πέπρωται, πεπρωμένη, see ΠΟΡΩ.

πέπτω, see πέσσω.

περαίνω (πέρας), *to complete, put an end to*, fut. περανῶ, Thuc. 6, 86: aor. ἐπέρανᾶ, Soph. Aj. 22: perf. pass. infin. πεπεράνθαι, Plat. Gorg. 61: aor. pass. ἐπεράνθην, Xen. Hel. 2, 4, 39. Verbal περαντέος, Plat. Leg. 4, 7.

περάω, *to go over, pass through*, fut. περάσω (ᾶ), Xen. Cyr. 7, 2, 20: aor. ἐπέρασα, Soph. Tyr. 674: perf. πεπέρακα, Æsch. Pers. 65. — Epic and Ionic περήσω, ἐπέρησα, Il. 5, 646; 21, 594.

For the Epic περάν, ἐπέρασα (σσ), πεπέρημαι, see πιπράσκω, to which they properly belong.

πέρδομαι, *pedo*, Arist. Nub. 9: fut. παρδήσομαι, Arist. Ran. 10: 2 aor. ἔπαρδον, πάρδω, Arist. Eq. 639: 2 perf. πέπορδα as present, Arist. Nub. 392: 2 pluperf. ἐπεπόρδειν as imperfect, Arist. Vesp. 1305.

Arist. Vesp. 394, ἀποπάρδω is written also ἀποπαρδῶ,

implying 2 aor. pass. *ἐπάρθην*, analogous to *ἐδράκην* from *δέρκομαι* · whence also 2 fut. pass. *παρθήσομαι*.

It is an *onomatopoeia*, connected with the Latin *pedo*.

πέρθω, to lay waste, sack as a city, Poetic, fut. *πέρσω*, Soph. Phil. 114: aor. *ἔπερσα*, Odys. 1, 2: 2 aor. *ἔπραθον* Epic, Pind. Pyth. 9, 141: fut. mid. *πέρσομαι* as passive, Il. 24, 729: 2 aor. mid. *ἔπραθόμην* as passive, Odys. 15, 384. — Pass. *πέρθομαι*, *περθόμενος*, as aorist, Il. 2, 374: imperf. *ἔπερθόμην* as aorist, Il. 12, 15. — Prose writers use the regular *πορθέω*.

πέρθαι, 2 aor. mid. infin. syncopated, as passive, Il. 16, 708.

It seems to be etymologically connected with the Latin *perdo*.

περιέπω, see *ἔπω*.

πέρνημι (*περάω*), Poetic for *πιπράσκω*, part. *περνάς*, Il. 22, 45; Eurip. Cycl. 271. — Pass. *πέρναμαι*, Arist. Eq. 176: imperf. *ἔπερνάμην*, Pind. Isth. 2, 11.

πέρνασκε, imperf. iterative, like *ἴστασκε* from *ἴστημι*, Il. 24, 752.

πέσσω or *πέτιω*, later *πέπιω* (*ΠΕΠΩ*), to cook, digest, aor. *ἔπεσα*, Il. 1, 81: perf. pass. *πέπεμαι*, Arist. Plut. 1126: aor. pass. *ἔπέφθην*, Arist. Vesp. 668.

The theme *ΠΕΠΩ* is etymologically connected with the Latin *coquo*, *cocus*, *coquina*, English *cook*, *cake*, *bake*, *kitchen*.

πέταμαι, see *πετάομαι*.

πετάννυμι and *πεταννύω* (*ΠΕΤΩ*), to expand, later *πετάω*, Xen. Anab. 7, 1, 17: fut. *πετάσω* (*ᾶ*), *πετῶ*, *-ᾶς*, Eurip. Taur. 1134; Suidas voc. *ἀναπετῶ*: aor. *ἔπέτασα* (*σσ*), Eurip. Phoen. 788; Il. 4, 523: perf. *πεπέτασμαι*, Attic *πέπτᾶμαι*, Herod. 1, 62; Athen. 4, 29; Arist. Nub. 343:

aor. pass. ἐπειάσθην, Eurip. Cycl. 497. — See Rem. § 17.

Etymologically connected with the Latin *pateo*, *pando*.

πετάομαι, and πέταμαι like ἴσταμαι, for πέτομαι, *to fly*, Herod. 3, 111; Pind. Pyth. 8, 128: aor. pass. ἐπειάσθην, Anacr. 40, 6.

Anacr. 9, 2, πέτασαι, 2 pers. sing. from πέταμαι, like ἴτασαι from ἴσταμαι. It is by some changed into πέτασσαι, by others, into πετᾶσαι from πετάομαι, like κοιμᾶσαι, ὀδυνᾶσαι, Alexandrian for κοιμᾶ, ὀδυνᾶ. But as this Anacreontic ode was written when the language was in its decline, which implies that Anacreon had nothing to do with it, it is fair to suppose that its author considered the penult of πέτασαι long. There is no end to proposing such emendations.

πετάω, see πετάννυμι.

πέτομαι (ΠΕΤΩ, ΠΕΤΑΩ), *to fly*, Eurip. Ion, 90: fut. πετήσομαι, Arist. Pac. 77: 2 aor. ἐπίτομην syncopated, πτοίμην, πτέσθαι, πτόμενος, Soph. Aj. 693; Tyr. 17; Plat. Phædo, 134; Rep. 2, 8. — See also ἵταμαι.

ΠΕΤΩ, see πετάννυμι, πέτομαι, πίπτω.

πεύθομαι, see πυνθάνομαι.

πέφνον, see ΦΕΝΩ.

πήγνυμι and πηγνύω, later πήσσω or πήτιω (ΠΑΓΩ, ΠΗΓΩ), *to fasten, fix, stiffen, freeze*, transitive, Xen. Ven. 6, 7: fut. πήξω, Il. 22, 283; Pind. Olym. 6, 4: aor. ἔπηξα, Soph. Aj. 821: perf. pass. πέπηγμα later: aor. pass. ἐπήχθην not common, Eurip. Cycl. 302; Theoc. 23, 31: 2 aor. pass. ἐπάγην the usual aorist passive, Æsch. Eum. 190: 2 perf. πέπηγα, Doric πέπᾶγα, as present middle, *to be fixed, stand fast*, Il. 3, 135; Alc. 1: 2 pluperf. ἐπεπήγειν as imperfect middle, Thuc. 7, 38. — Mid. πήγνυμαι transitive, Hes. Op. 807: aor. ἐπηξάμην, Herod. 5, 83; Pind. frag. 137.

πήγνυτο, pres. mid. opt. 3 sing., Plat. Phædo, 154. The analogical form would be πηγνυίτο or πήγνυιτο, like ἵσταίτο or δύναιτο, formed by annexing -ιτο to the root πηγνυ-. But according to the ancient grammarians the diphthong υι cannot stand before a consonant. Therefore the ι was dropped and the υ lengthened. See Eustath. ad Il. 13, 379; also Bekker's Anecdota, ὀμνύην, ζευγνύην, in the Index; and compare λελυίτο, δαινυίτο. — ἔπηκτο, 2 aor. mid. 3 sing. syn-copated, Il. 11, 378.

The theme ΠΑΓΩ is connected with πάσσαλος, Latin *pango*, *pacillus*, *palus*, *vallus*, *pessulus*, *figo*, English *peg*, *pole*, Romaic παλούκι.

ΠΗΘΩ, see πάσχω.

πημαίνω (πήμα, ΠΗΜΑΝΩ), to injure, fut. πημανέω, πημανῶ, Il. 24, 781; Eurip. Aul. 525: aor. ἐπήμηνα, Soph. Col. 837: aor. pass. ἐπημάνθη, Æsch. Prom. 334: fut. mid. πημανούμαι reflexive, Soph. Aj. 1155.

Arist. Ach. 842, πημανεῖται, in Dindorf's edition πημανεῖτι.

πήσσω, see πήγνυμι.

πιάζω (πιέζω), to press with the hand, grasp, take hold of, catch, aor. ἐπίαξα and ἐπίασα, Theoc. 4, 35; N. T. John, 21, 3: aor. pass. ἐπιάσθη, Hippocr.

πιέζω, to press, squeeze, fut. πιέσω, Athen. 4, 11: aor. ἐπίεσα, not Attic ἐπίεξα, Herod. 9, 63; Hippocr.: perf. pass. πεπίεσμαι, and πεπίεγμαι not Attic, Hippocr.: aor. pass. ἐπίεσθη, and ἐπιέχθη not Attic, Herod. 4, 11; Hippocr.

Epic and Ionic πιεζίω, Hippocr.: imperf. ἐπιέζον contracted ἐπιέζεν, Odys. 12, 174: pres. pass. part. πιεζόμενος contracted πιεζεύμενος, Herod. 3, 146; 6, 108.

πιθήσω, πιθήσας, see πείθω.

πιλνάω (πελάω), to cause to approach, bring near, Epic, Hes. Op. 508. — Mid. πίλναμαι, to approach, like ἵσταμαι, Il. 19, 93; Hes. Theog. 703.

πιμπλόμαι, Epic for πίμπλαμαι, Il. 9, 679.

πίμπλημι (*ΠΛΑΩ*, *πιμπλάω*), Ionic also *πιμπλέω*, *to fill*, inflected like *ἵσταμαι* in the present and imperfect, Il. 21, 23; Arist. Av. 1310; Hes. Theog. 880; Herod. 7, 39; Hippocr.: imperf. *ἐπίμπλην*, rarely *ἐπίμπλων* (-αον), Xen. Anab. 1, 5, 10; Cyr. 6, 1, 26: fut. *πλήσω*, Eurip. Hip. 691: aor. *ἔπλησα*, Herod. 2, 87: perf. *πέπληκα*, *ἐμπέπληκα*, Plat. Gorg. 157: perf. pass. *πέπλησμαι*, Plat. Rep. 7, 3: pluperf. pass. *ἔπεπλήμην*, Lysias, 820: aor. pass. *ἐπλήσθην*, Eurip. Heracl. 646. Verbal *πλησιέος*, Plat. Rep. 2, 14. — Mid. *πίμπλαμαι*, aor. *ἐπλησάμην* transitive, Herod. 2, 87: 2 aor. *ἐπλήμην* as passive, Il. 17, 499; Odys. 8, 16; Hes. Scut. 146; Theog. 688; in the Attic dialect *ἐπλήμην* is reflexive.

The present and imperfect drop the first *μ* when, in composition, another *μ* comes to stand before the first syllable; as *ἐμπίπλημι*, not *ἐμπίμπλημι*. The same remark applies also to *πίμπρημι*, as *ἐμπίπρημι*.

ἐμπίπληθι, imperat. 2 sing. for *ἐμπίπλάθι*, Il. 21, 311. — *ἐμπιπλείς*, part. from *ἐμπιπλέω*, -πλημι, Hippocr.

Etymologically connected with *πλήθος*, *πολύς*, *πλεός* or *πλέως*, *πλήρης*, Latin *plus*, *populus* (with the reduplication), *plebs*, *plurimus*, *plenus*, *pleo*, *plerusque*, English *fill*, *full*.

πίμπρημι and *πιμπράω* (*ΠΡΑΩ*), rarely *πρήθω*, *to burn*, like *ἵσταμαι* in the present and imperfect, Eurip. Troad. 893; Xen. Anab. 7, 4, 15; Hel. 6, 5, 22; Il. 9, 589: fut. *πρήσω*, Æsch. Sept. 434: aor. *ἔπρησα*, Xen. Anab. 4, 4, 14: perf. *πέπρηκα*, *ὑποπέπρηκα*, Hippocr.: perf. pass. *πέπρημαι* and *πέπρησμαι*, Arist. Vesp. 36; Herod. 8, 144: aor. pass. *ἐπρήσθην*, Thuc. 4, 29: 3 fut. pass. *πεπρήσομαι*, Herod. 6, 9. — See also *πίμπλημι*.

πίμπρησι, *ὑποπίμπρησι*, pres. subj. 3 sing. with the Epic termination -σι, for the analogical *πιμπρηῖ*, Arist. Lys. 348. Compare *σκεδάννυσι* from *σκεδάννυμι*. — *ἔπρησα*, aor. act. for *ἔπρησα*, Hes. Theog. 856.

Etymologically connected with πῦρ, English *fire, burn, brown*.

πινύσχω, later πινύσσω (ΠΙΝΥΩ, ΠΙΝΥΩ), *to render intelligent, advise*, Æsch. Pers. 830; Nautmach. 32: perf. pass. πέπνῦμαι as present, *to be animated, wise, discreet*, Il. 24, 377; imperat. πέπνῦσο, Theogn. 29; infin. πεπνύσθαι, Il. 23, 440; part. πεπνῦμένος, Hes. Op. 729: pluperf. ἐπεπνύμην (ῦ) as imperfect, Odys. 23, 210.

The forms πέπνυμαι, &c. are generally subjoined to πνέω.

The theme ΠΙΝΥΩ is formed from ΠΙΝΩ by simply inserting ι before ν. Compare μῦα, Latin *mina*.

πίνω (ΠΙΩ, ΠΟΩ), *to drink*, fut. πίομαι commonly long ι, also πιούμαι rare in the early authors, Soph. Col. 622; Xen. Con. 4, 7: perf. πέπωκα, Eurip. Cycl. 536: perf. pass. πέπομαι, Dem. 34: aor. pass. ἐπόθην, Æsch. Choëph. 66: 2 aor. ἔπιον commonly short ι, πίο, πίοιμι, πῖε commonly πῖθι, πιεῖν, πιών, Soph. Tyr. 1401; Arist. Vesp. 1489; Il. 16, 825. Verbal ποτέος, Plat. Leg. 2, 14.

πέιν, 2 aor. infin. for πειν, Anthol. 11, 140; perhaps an attempt at *synizesis*. — Pind. Olym. 6, 147, πίομαι commonly considered as a present, *I drink*. "But I can see no reason," says Donaldson, "for making this an exception to the general rule. The meaning [of the passage τᾶς ἐρατεινὸν . . . ὕμνον] is, 'whose pleasant water I will drink, when I weave a hymn for warriors.'"

Connected with the Latin *poto, bibo* (with the reduplication).

πιπίσχω (ΠΙΩ, πίνω), *to give to drink, to water*, Hippocr. de Loc. in Homin. § 39: fut. πίσω (ι), Pind. Isth. 6, 108: aor. ἔπισα, ἐνέπισα, Pind. frag. 77, 1; Hippocr. de Loc. in Homin. § 38: aor. pass. ἐπίσθην later Epic, Nicand. Ther. 624: aor. mid. ἐπισάμην later Epic, Nicand. Ther. 877. πίπλω, ἐπιπλον, for πίμπλημι, rare and doubtful, Hes. Scut. 291.

πιπράσκω (*περάω*, ΠΡΑΩ), *to sell*, Call. frag. 419: fut. *περάσω* (ᾶ), Epic infin. *περάαν* (*περάσειν*, *περάν*), Il. 21, 454: aor. *ἐπέρασα* (σσ) Epic, Odys. 15, 428. 387: perf. *πέπρακα*, Dem. 104: perf. pass. *πέπραμαι*, Xen. Con. 4, 31: aor. pass. *ἐπράθην* (ᾶ), Soph. Trach. 252: fut. pass. *πραθήσομαι* rare, Athen. 4, 51: 3 fut. pass. *πεπράσομαι* the usual future passive, Xen. Anab. 7, 1, 36. — Ionic *πιπρήσκω*, *πέπρημαι*, *ἐπρήθην*. Verbal *πρατέος*, Plat. Leg. 8, 13.

For the Epic *περάσω*, *ἐπέρασα*, Attic writers use *ἀποδώσομαι*, *ἀπεδόμην*, from *ἀποδίδωμι*. — The perf. pass. infin. *πεπράσθαι* is often equivalent to the aor. pass. infin. *πραθῆναι*, Arist. Ach. 734. 735. — The forms *πιπράσκω*, *πέπρακα*, *πέπραμαι*, and *ἐπράθην* are formed from *περάω* by *metathesis* and *contraction*. Compare *κεράννυμι*.

πίπτω (ΠΕΤΩ, ΠΤΕΩ, ΠΤΟΩ), *to fall*, fut. *πεσοῦμαι*, resolved *πεσέομαι* Epic and Ionic, Thuc. 5, 9; Herod. 7, 163; Il. 11, 824: aor. *ἔπεσα* rare in the early authors, commonly *ἔπεσον*, Æschin. 303; Soph. Aj. 620: perf. *πέπιτωκα*, Thuc. 4, 112; rare and later *πέπιτηκα*, *πεπιτηκότας*, Anthol. 7, 427: 2 aor. *ἔπετον* Doric, Pind. Olym. 7, 126; Pyth. 5, 66: 2 perf. part. *πεπτεώς*, *-ῶτος*, and *πεπιτηώς*, *-υῖα*, *-ῶτος* or *-ότος*, Epic, Odys. 22, 384; Il. 21, 503; Apol. 2, 832; Attic *πεπιτός*, *-ῶτος*, Soph. Antig. 697; Aj. 828.

The part. *πεπιτηώς* must not be confounded with the corresponding form from *πήσσω*.

πιπνάω and *πίπνημι* (*πετάω*), for *πετάννυμι*, *to expand*, Epic, part. *πιπνάς*, Odys. 11, 392: imperf. 3 sing. *πίπνᾶ*, 3 plur. *πίπνᾶν* for *ἐπίπνᾶσαν*, Il. 21, 7; Pind. Nem. 5, 20. — Pass. imperf. 3 plur. *ἐπίπναντο*, Eurip. Elec. 713.

πίπνω (ΠΕΤΩ), for *πίπτω*, *to fall*, Poetic, *προσπίπνομεν*, *προσπίπνοντες*, *πιπνόντων*, Soph. Col.

1754; Æsch. Pers. 461; Eurip. Elec. 691: imperf. ἔπιτνον as aorist, Soph. Col. 1732.

The forms πίνω, πίνεις, πίνει, πίνουσι, πίτων, πίνοντες, are written also πινω̄, -εῖς, -εῖ, -οῦσι, -ῶν, -οῦντες, as if from πιτνέω, the existence of which, however, will always be considered doubtful, until its supporters produce the forms πινωῦμεν, πινεῖτε, ἐπίνουν. — Eurip. Heracl. 617, προπίνει, in Dindorf's edition προπίτων, Elmsley's emendation. — Pind. Isth. 2, 39, πιτνω̄ντα, implying πιτνάω. Donaldson edits πιτνόντα, 2 aor. part. as from πιτνών. πίνοντα (pres. part.) would be more exquisite; but exquisiteness is no test of genuineness.

πιφάσκω (φάσκω, ΦΑΩ), to say, tell, Æsch. Eum. 620; Il. 10, 202. 478; also to show, Æsch. Pers. 661. — Mid. πιφάσκομαι and πιφάσκομαι, Hes. Theog. 655; Il. 21, 99.

Originally ΦΑΦΩ, πιφαΦσκω.

ΠΙΩ, see πίνω.

ΠΛΑΓΩ, see πλήσσω.

πλάζω (ΠΛΑΓΩ), to cause to wander, Poetic, Il. 2, 132: aor. ἔπλαγξα, Odys. 24, 307: aor. pass. ἐπλάγχθην as middle, Odys. 1, 2; Il. 1, 59. — Mid. πλάζομαι, to wander, Soph. Aj. 886: fut. πλάξομαι, Odys. 15, 312: aor. mid. ἐπλάγξάμην later Epic, Apol. 3, 261.

ΠΛΑΩ, see πίμπλημι, πλήθω.

πλέω (ΠΛΕΥΩ), to sail, fut. πλεύσω, commonly πλεύσομαι or πλευσοῦμαι, Dinarch. 92; Xen. Anab. 5, 6, 12; Thuc. 1, 53: aor. ἔπλευσα, Eurip. Med. 7: perf. πέπλευκα, Soph. Phil. 72: perf. pass. πέπλευσμαι, Dem. 1286: aor. pass. ἐπλεύσθην not classical, Scholiast. Thuc. 2, 97.

πλήθω (ΠΛΑΩ), to be full, abound, Æsch. Pers. 272: 2 perf. πέπληθα as present, Theoc. 22, 38: 2 pluperf. ἐπεπλήθειν as imperfect, Apol. 3, 271.

πλήσσω or πλήττω (ΠΛΑΓΩ, ΠΛΗΓΩ), to

strike, fut. πλήξω, Æsch. frag. 255 : aor. ἔπληξα, Eurip. Aul. 1579 : perf. pass. πέπληγμαι, Arist. Ach. 1218 : aor. pass. ἐπλήχθην rare, Eurip. Troad. 183 : 3 fut. πεπλήξομαι, Arist. Eq. 272 : 2 aor. πέπληγον Epic, Il. 23, 363. 660 : 2 perf. πέπληγα, Il. 2, 264 ; Arist. Av. 1350 : 2 aor. pass. ἐπλήγην, Doric ἐπλάγην (ā), in composition ἐπλάγην (ǎ), as κατεπλάγην, Dem. 525 ; Thuc. 1, 81 ; Call. Cer. 40. Verbal πληκτιός, Dinarch. 72. — Mid. πλήσσομαι also πλήγνυμαι, Thuc. 4, 125 : aor. ἐπληξάμην, Herod. 3, 14 : 2 aor. πεπληγόμην Epic, Il. 12, 162.

ἑπέπληγον or πέπληγον, a new imperfect, Il. 5, 504 ; Odys. 8, 264. — κατεπλήγην and ἐξεπλήγην, 2 aor. pass. for -άγην, in Homer, Il. 3, 31 ; 18, 225 ; Hom. Hym. 7, 50. — πεπλήγων, part. from a new present πεπληγω, Call. Jov. 53. — The 2 perf. πέπληγα sometimes is used *passively*, especially by the later writers.

πλύνω, *to wash* as clothes, fut. πλυνέω, πλυνῶ, Odys. 6, 31 ; Arist. Thesm. 248 : aor. ἔπλυνα, Dem. 1259 : perf. pass. πέπλυνμαι, Athen. 9, 22 : aor. pass. ἐπλύθην (ϑ), Hippocr. Verbal πλυτέος, Athen. 3, 86. — Mid. πλύνομαι reflexive, aor. ἐπλυνάμην, Herod. 4, 73 : fut. πλυνούμαι, Arist. Plut. 1064.

πλώω, Epic and Ionic for πλέω, *to sail*, Odys. 5, 240 ; Herod. 8, 23 : fut. πλώσομαι, aor. ἔπλωσα, perf. πέπλωκα, Herod. 8, 5 ; 4, 99 ; Il. 3, 47 : 2 aor. ἔπλων, ἐπιπλώς, Hes. Op. 648 ; Odys. 3, 15 ; 12, 69.

“The use of πέπλωκα by Aristophanes [Thesm. 878] who puts it into the mouth of Euripides is supposed to have been in ridicule of the Tragedian for introducing it at Hel. 532, where however Matthiæ edits πεπλευκότα.” Carmichael.

πνέω (ΠΝΕΥΩ), *to blow, breathe*, fut. πνεύσω, commonly πνεύσομαι or πνευσούμαι, Dem. 284 ; Eurip. Andr. 555 ; Arist. Ran. 1221 : aor. ἔ-

πνευσα, Xen. Hel. 7, 4, 32 : perf. πέπνευκα, Plat. Phædr. 100 : aor. pass. ἐπνεύσθην later. — See also ἀμπνύω, πινύσκω.

We have already attempted to connect this verb with the Saxon *blowan*, English *blow*.

πνίγω (ι), *to choke, strangle, suffocate*, fut. πνίξω, Athen. 2, 74 : aor. ἔπνιξα, Xen. Hel. 3, 1, 14 : perf. pass. πέπνιγμαi, Arist. Vesp. 511 : 2 aor. pass. ἐπνίγην (ι), Dem. 883 : fut. mid. πνιξοῦμαι, Athen. 2, 57.

ΠΝΥΩ, see ἀμπνύω, πινύσκω, ποιπνύω.

ποέω, see ποιέω.

ποθέω (πόθος), *to desire, regret, miss*, fut. ποθήσω, ποθέσομαι, Xen. Mem. 3, 11, 3 ; Plat. Phædr. 106 : aor. ἐπόθησα and ἐπόθεσα, Xen. Hel. 1, 1, 30 ; Isocr. 385 : perf. πεπόθηκα, Anthol. 11, 417.

ποθήμεναι, infin. Epic, as if from ποθῆμι, Odys. 12, 110. — The noun πόθος is derived from ΠΑΘΩ (ΠΕΘΩ, ΠΕΝΘΩ). And as the primary meaning of πάσχω is *to experience an emotion or sensation*, the primary meaning of πόθος must be *emotion, feeling*.

ποιέω and ποέω, *to make, do*, regular, Arist. Ran. 522. 526 : 3 fut. pass. πεποιήσομαι, Hippocr. : fut. mid. ποιήσομαι as passive, Hippocr.

The form ποέω, without the ι, is of frequent occurrence in ancient inscriptions ; as ἐποηόταν, ποεῖν, ἐπόεισεν, for ἐποιηότην, ποιεῖν, ἐποίησεν, Boeckh's Corp. Inscript. 25 ; 103, 17 ; 8, 9. Add to this fact the analogy of the Latin *poëta*, ποιητής.

ποινάομαι (ποινή), *to exact retribution, punish*, in Hesychius : fut. ποινάσομαι (ᾱ), Eurip. Taur. 1431.

ποιπνύω (πνέω, ΠΝΥΩ), long υ, *to bustle about*, Epic, Il. 1, 600 ; 24, 475 : aor. ἐποίπνυσα, Il. 8, 219.

πολεμίζω and πτολεμίζω (πόλεμος), Epic for πολε-

μέω, *to war, fight*, Il. 13, 123. 223: fut. πολεμίζω and πτολεμίζω, Il. 24, 667; 2, 328: aor. πτολέμιξα, Apol. 3, 1233.

πονέω (πόνος), *to labor, feel fatigue, suffer pain, produce by labor*; sometimes *to cause pain, distress*, Pind. Pyth. 6, 268: fut. πονήσω, πονέσω, Æsch. Prom. 343; Hippocr.: aor. ἐπόνησα, ἐπόνεσα, Xen. Anab. 7, 6, 41; Hippocr.: perf. πεπόνηκα, Arist. Pac. 820; Xen. Cyr. 4, 5, 22: perf. pass. πεπόνημαι, Isoc. 43: aor. pass. ἐπονήθην, Doric ἐπονάθην, Pind. Olym. 6, 17; as middle, Eurip. Hel. 1509. Verbal πονητέος, Isoc. Antid. p. 123. — Mid. πονέομαι as active, fut. πονήσομαι, Odys. 22, 377: perf. πεπόνημαι as present, Soph. Trach. 985; Herod. 2, 63: pluperf. ἐπεπονήμην as imperfect, Il. 15, 447: aor. ἐπονησάμην, Odys. 9, 250.

ΠΟΡΩ or ΠΡΟΩ, and ΠΑΡΩ, *to give*, Poetic, 2 aor. ἔπορον, Il. 17, 196; Soph. Tyr. 921; infin. πεπορεῖν and πεπαρεῖν Epic, *to show, make known, cause to appear*, Pind. Pyth. 2, 105: perf. pass. 3 sing. πέπρωται, *is fated*, Æsch. Prom. 519; part. πεπρωμένος, *decreed by fate*, Il. 3, 309: pluperf. 3 sing. πέπρωτο, *it was fated*, Hes. Theog. 464. — Perf. part. πεπρωμένη as a substantive, *fate, destiny*.

Hesychius has πεπαρεύσιμον, εὐφραστον, σαφές· πεπαρεῖν; ἐνδείξαι, σημήναι. — The form ΠΑΡΩ may safely be connected with the Latin *pario, pareo*.

πορεύω, *to cause to go, convey, carry*, rather Poetic in the active, regular: aor. pass. ἐπορεύθην as middle, *to go, march*, Xen. Anab. 3, 4, 10.

ποτάομαι, also ποτέομαι not Attic, Poetic for πέτομαι, *to fly*, regular.

ΠΟΩ, see πίνω.

πράσσω or πράττω (ΠΡΑΓΩ), *to do*, fut. πράξω,

Soph. Col. 645: aor. ἔπραξα, Xen. Cyr. 5, 4, 23: πέπραχα, Dem. 972: perf. pass. πέπραγμαi, Eurip. Hec. 1038: aor. pass. ἐπράχθην, Thuc. 6, 28: 3 fut. pass. πεπράξομαι, Arist. Plut. 1027: 2 perf. πέπραγα intransitive, *to have done well or ill*, Pind. Pyth. 2, 134. Verbal πρακτικός, Soph. Tyr. 1439. — Mid. πράσσομαι, *to exact as money, require for one's self*, πράξομαι, πέπραγμαi, ἐπραξάμην, Thuc. 8, 37; Dem. 786. 931. 845; Xen. Hel. 1, 5, 19; Soph. Tyr. 287.

The Ionians change α into η throughout, as πρήσσω, πέπρηγα, which shows that the penult of this verb is also long by nature.

In connexion with certain adverbs (as εὖ, κακῶς), the active is intransitive, *to do well or ill, to be prosperous or unfortunate*, in which case πέπραγα is its proper perfect. — Xen. Hel. 1, 4, 2, πέπραγα has the force of the perfect middle πέπραγμαi: the antecedent of ὧν is put in the genitive by attraction; πάντων ὧν, for πάντα ὧν.

ΠΡΑΩ, see πίμπρημι, πιπράσκω.

πρήθω, see πίμπρημι.

ΠΡΙΑΜΑΙ, *to buy*, 2 aor. ἐπριάμην, πρίωμαι, πριαίμην, πρίασο and πρίω, πρίασθαι, πριάμενος, Arist. Nub. 23. The rest is borrowed from ὠνόμααι.

πρίω (ι) and πρίζω, *to saw, gnash the teeth*, Arist. Ran. 927; Plat. Theog. 4: aor. ἔπρισα, Thuc. 4, 100: perf. pass. πέπρισμαι, aor. pass. ἐπρίσθην, Arist. Pac. 1135. 1261.

προβέβουλα, see βούλομαι.

προΐσσομαι, *to offer an extended hand (for charity), to beg*, Archil. frag. 28, 2: fut. προΐσσομαι only in composition καταπροΐσσομαι, *will get off unpunished, do any thing with impunity*, always accompanied by οὐ, *not*, Herod. 3, 36; Arist. Vesp. 1396.

προσκυνέω, see κυνέω.

προουσελέω, to abuse, insult, defective and Poetic, 1 plur. *προουσελοῦμεν*, Arist. Ran. 730: part. pass. *προουσελούμενος*, Æsch. Prom. 438.

Hesychius has *προσέλει*, *προπηλακίζει*· *προουγελεῖν*, *προπηλακίζειν*, *ύβριζειν*. The Etymologicum Magnum (voc. *προσέληνοι*) has *προουσελλεῖν* λέγουσι τὸ *ύβριζειν*.

Its equivalent *προπηλακίζω* (*πρό*, *πηλός*) suggests *έλος*, marsh, swamp, pool. We may therefore assume *προσFελεω*. By dropping *F*, we obtain *προσέλει*, *προουσελλεῖν*. The form *προουγελεῖν* is obtained by dropping *σ* and changing *F* into *γ*. Buttmann, oddly enough, objects to this derivation on account of its apparent agreement with a word of a similar meaning, *προπηλακίζω*, which is derived from *πηλός*, mud.

προφασίζομαι (*πρόφασις*), to make pretexts, feign an excuse, fut. *προφασιοῦμαι*, Æschin. 416: aor. *προῦφασισάμην* (*προεφασισάμην*), Thuc. 5, 54: aor. pass. part. *προφασισθέν* passively used, Thuc. 8, 33.

ΠΡΟΩ, see *ΠΟΡΩ*.

πιάρνωμαι (*ΠΤΑΡΩ*), to sneeze, Xen. Anab. 3, 2, 9: 2 aor. *έπταρον*, Arist. Ran. 647: 2 aor. pass. part. *πιταρείς*, Hippocr.

ΠΤΑΩ, see *ίπταμαι*, *πήσσω*.

πήσσω (*ΠΤΑΚΩ*, *ΠΤΗΚΩ*, *ΠΤΑΩ*, *ΠΤΗΜΙ*), to crouch from fear, to fear, be terrified, fut. *πήξω*, Anthol. 12, 141: aor. *έπηξα*, Soph. Aj. 171; Col. 1466; sometimes causatively, to terrify, Il. 4, 40; Eurip. Hec. 180: perf. *έπηχα*, Isoc. 94: 2 aor. *έπταχον*, Æsch. Eum. 252; also 2 aor. 3 dual *πιήτην* Epic, Il. 8, 136: 2 perf. *πεπηώς*, -*υῖα*, -*ώτιος*, Epic, Odys. 14, 354. 474.

The 2 perf. part. *πεπηώς* must not be confounded with the corresponding form of *πίπτω*.

πιτολεμίζω, see *πολεμίζω*.

ΠΤΟΩ, see *πίπτω*.

πτύω, to spit, fut. *πτύσω*, *πτύσομαι* (ῥ), Hippocr.: Anthol. 5, 197: aor. *έπτῦσα*, Soph. Antig. 653:

aor. pass. ἐπίϋσθην, 2 aor. pass. ἐπίϋην, Hippocr.

It is an *onomatopy*, connected with the Latin *spuo*, English *spit*. —

πύθω (*v*), *to cause to decay, rot*, transitive, Hes. Op. 624: fut. πύσω (*v*), Il. 4, 174: aor. ἐπύσα, Hom. Hym. 1, 371. 374; but πύσε (*v*), Call. frag. 313. — Mid. πύθομαι, *to rot*, intransitive, Il. 23, 328.

Etymologically connected with the Latin *puteo*, *puter*, *putris*.

πυκάζω, *to make dense, cover up*, regular: perf. pass. part. πεπυκαδμένος for πεπυκασμένος, Sapph. 30.

πυθάνομαι (ΠΕΥΘΩ, ΠΥΘΩ), Poetic also πεύθομαι, *to inquire, learn by inquiry, hear*, Æsch. Agam. 988: fut. πεύσομαι and πενσουμαι, Xen. Cyr. 6, 2, 11; Æsch. Prom. 998: perf. πέπυσμαι, Thuc. 8, 51: 2 aor. mid. ἐπυθόμην, Epic πεπυθόμην, Soph. Col. 11; Il. 6, 50; 10, 381. Verbal πευστιέος, Plat. Sophist. 61.

πέπυσσαι, perf. 2 sing. Poetic for πέπυσαι, Odys. 11, 494.

πυρέσσω or πυρέττω, *to have a fever*, fut. πυρέξω, aor. ἐπύρεξα and ἐπύρεσα, Hippocr.

πωλέομαι (πέλω), *to go about, to go*, Epic, Hes. Theog. 781: fut. πωλήσομαι, Il. 5, 350.

Odys. 4, 811, πωλέ' stands for πωλέαι (πωλέαι), not for πωλέο. Compare Odys. 5, 88, πάρος γε μὲν οὔτι θάμιζεις: also Il. 18, 385. — πωλέσκετο, imperf. iterative, Il. 1, 490.

P.

ΠΑΓΩ, see ῥήγνυμι.

ῥαίνω (ΠΑΝΩ, ΠΑΔΩ), *to sprinkle*, fut. ῥανῶ, Eurip. Thes. frag. 1: aor. ἔρῶνα, Ionic ἔρῶηνα, Epic ἔρῶσα, Eurip. Cycl. 402; Odys. 20, 150:

perf. pass. ἔρράσμαι and ἔρράμμαι (?), -ανσαι, -ανται, Schol. ad Il. 12, 431; Hesych. voc. ἔρράδαται · aor. pass. ἔρράνθην, Pind. Pyth. 5, 134.

ἔρράδαται, perf. pass. 3 plur. Epic, Odys. 20, 354: pluperf. pass. 3 plur. ἔρράδατο, Il. 12, 431.

Etymologically connected with the English *rain*.

ῥάσσω (ΠΑΓΩ), for ῥήσσω, ῥήγνυμι, fut. ῥάξω, Thuc. 8, 96: aor. ἔρράξα, Xen. Hel. 7, 5, 16: aor. pass. ἔρράχθην doubtful, Thuc. 7, 6.

ῥέζω (ΕΡΓΩ, ΠΕΓΩ), for ἔρδω or ἔρδω, *to do*, Poetic, Il. 21, 214: fut. ῥέξω, Soph. Phil. 1191: aor. ἔρρέξα, Poetic also ἔρεξα, Il. 9, 536; Soph. Col. 539: aor. pass. part. ῥεχθείς, Il. 17, 32.

ΠΕΓΩ is formed from ΕΡΓΩ by metathesis. But ΕΡΓΩ was FEΠΓΩ: therefore the original form of ῥέζω was Fρεζω. Compare the English *wrought*, *wright*, with the kindred words ῥέκτης, ῥεκτήρ.

ῥέω (ΠΕΥΩ, ΠΥΩ), *to flow*, fut. ῥεύσομαι, later ῥεύσω, Eurip. Thes. frag. 1; Anthol. 5, 125; Athen. 6, 94: aor. ἔρρευσα, Arist. Eq. 526: perf. ἔρρύηκα, Isoc. 159: 2 aor. pass. ἔρρύην as active, Thuc. 2, 5: 2 fut. pass. ῥυήσομαι as active, Isoc. 187. — Pass. imperf. ἔρρέομην, Eurip. Hel. 1602; Xen. Anab. 1, 5, 4.

ῥεοῦμενος, pres. pass. part. Ionic for ῥεόμενος, as if from ῥεεόμενος, Herod. 7, 140.

Its original form was ρεFω, or perhaps FρεFω. Compare βρύω, Latin *rivus*, English *river*, *brook* (ῥύαξ).

ΠΕΩ, *to say*, perf. εἶρηκα, Soph. Col. 414: perf. pass. εἶρημαι, Thuc. 1, 139: aor. pass. ἔρρήθην, ῥηθῶ, Xen. Cyr. 6, 1, 19; sometimes ἔρρέθην, Ionic εἰρήθην and εἰρέθην, but only in the indicative, Æschin. 216; Herod. 4, 77. 156: 3 fut. εἰρήσομαι as future passive, Thuc. 6, 34; Xen. Cyr. 7, 1, 9. Verbal ῥητέος, Dem. 612. — See also ΕΙΠΩ.

Its original form was **FPEN**, hence **Φρατρα** for **ρήτρα**, in the Elean inscription. It is moreover connected with **εἶρω**, *to say*, and **ΕΡΟΜΑΙ**, *to ask*, and perhaps with **φράζω** also with the Latin *ora*, whence *orator* (**ρήτωρ**).

ρήγνυμι and **ρηγνύω** (**ΠΑΓΩ**, **PHΓΩ**), Poetic **ρήσσω**, *to break*, Dem. 535; Il. 18, 571: fut. **ρήξω**, Soph. Aj. 775: aor. **ἔρρηξα**, Herod. 1, 85: perf. pass. **ἔρρηγμαι** very rare, Odys. 8, 137: aor. pass. **ἔρρηχθην** rare, Hippocr.: 2 aor. pass. **ἔρράγην**, Soph. Antig. 476: 2 perf. **ἔρρωγα** as passive, *to be broken, torn*, Soph. Tyr. 1280; Arist. Plut. 546. — Mid. **ρήγνυμαι** usually transitive, fut. **ρήξομαι**, Il. 12, 257. 224: aor. **ἔρρηξάμην**, Herod. 8, 99.

The original theme was **FPAGΩ**, connected with the Latin *frango*, English *wreck, rag, break*, German *brechen*. According to Trypho (§ 11), Alcæus used **Φρηξις** for **ρήξις**.

ρήγέω (**PIΓΩ**), *to shudder, fear*, Poetic, Pind. Nem. 5, 92: fut. **ρήγήσω**, Il. 5, 351: aor. **ἔρρήγησα**, Soph. Col. 1607: 2 perf. **ἔρρήγηγα** as present, Odys. 5, 52; Il. 3, 353: 2 pluperf. **ἔρρήγειν** as imperfect, Odys. 23, 216.

ἔρρήγοντι, part. dat. sing. from a new present, Hes. Scut. 228. — Connected with **ρήγώω**, **φρίσσω**, and the Latin *frigeo*, *frigus*, *rigeo*, *rigor*, English *fright*. We may suppose that the original theme was **FPIGΩ**.

ρήγώω, *to shiver with cold*, infin. **ρήγοῦν**, part. gen. plur. **ρήγούντων**, Xen. Cyr. 5, 1, 10; Hel. 4, 5, 4: fut. **ρήγώσω**, Xen. Mem. 2, 1, 17: aor. **ἔρρήγησασα**, Arist. Plut. 846.

ρήγῶ, subj. 3 sing. for **ρήγοῖ** (**ρήγόη**), Plat. Gorg. 155: opt. 3 sing. **ρήγῶη** for **ρήγοῖ**, as if from **-άω**, Hippocr.: infin. **ρήγῶν** for **ρήγοῦν**, Arist. Vesp. 446: part. fem. **ρήγῶσα** for **ρήγοῦσα**, Simonid. 230, 26 (Gaisford's edition).

ρίπτω and **ρίπτέω** (**PIΦΩ**), *to throw, cast*, Herod. 4, 188; Xen. Anab. 4, 8, 3: fut. **ρίψω**, Eurip.

Herc. 562: aor. ἔρριπα, rare and Poetic ἔριπα, Soph. Tyr. 719; Pind. Pyth. 6, 37; Hom. Hym. 2, 79: perf. ἔρριπα, Lysias, 349: perf. pass. ἔρριμμαί, Arist. Thesm. 829: aor. pass. ἔρρίφθην, Soph. Aj. 830: 2 aor. pass. ἔρρίφην (ι), later ἔριφην, Æschin. 319; Anthol. 12, 234.

ῥίπτασκον, imperf. iterative, Epic, Il. 15, 23. — ῥερίφθαι, perf. pass. infin. for ἔρρίφθαι, Pind. frag. 281.

ῥοιζέω, to whiz, whirl rapidly with a whizzing noise, aor. ἔρροίζησα, Soph. Trach. 568: plu-perf. pass. 3 sing. ἔρροίζητο, Anthol. 11, 106.

ῥοιζασκε, imperf. iterative, as if from -άω, Hes. Theog. 835; it is written also ῥοιζεσκε.

ῥΟΩ, see ῥώννυμι.

ῥΥΩ, see ῥέω, to flow.

ῥύομαι, to defend, rescue, fut. ῥύσομαι (ῥ), Hes. Theog. 662: aor. ἔρρῶσάμην, Soph. Aj. 1276; but ῥῶσάμην, Il. 15, 29.

ῥῦσθαι, infin. as if from ῥΥΜΙ, Epic, Il. 15, 141: imperf. 3 sing. ἔρρῦτο as aorist, Poetic, Soph. Tyr. 1352; 3 plur. ῥύατο (ῥύντο), with the usual meaning of the imperfect, Epic, Il. 18, 515; Odys. 17, 201. See also ἔρῦω, εἰρῦω. — ῥύσκεν, imperf. iterative, 2 sing. contracted from ῥύσκεο, Epic, Il. 24, 730.

ῥυπαίνω, to make dirty, fut. ῥυπάνῶ, Isoc. 245.

ῥυπάω, to be dirty, Arist. Lys. 279; Av. 1282.

ῥυπόω, protracted from ῥυπῶ, Epic, Odys. 23, 115; part. ῥυπόων protracted, Odys. 6, 87.

ῥΥΩ, to flow, see ῥέω.

ῥΩΓΩ, see ῥήγνυμι (ἔρρωγα).

ῥώννυμι and ῥωννύω (ῥΟΩ), to strengthen, Plat.

Loc. 11: aor. ἔρρωσα, Dem. 141: perf. pass. ἔρρωμαι as present, to be strong, Dem. 601: pluperf. pass. ἔρρώμην as imperfect, Thuc. 2, 8: aor. pass. ἔρρώσθην, Xen. Ages. 1, 27.

ῥῥώσο, farewell, Latin vale, perf. pass. imperat. 2 sing., Xen. Cyr. 4, 5, 33; 2 plur. ἔρρωσθε, Hippocr.: infin. ἔρρωσθαι, Dem. 419.

Σ.

σαίρω (ΣΑΡΩ), *to sweep*, aor. ἔσηρα, Soph. Antig. 409. — 2 perf. σέσηρα as present, *to grin, snarl*, chiefly in the part. σεσηρώς, Doric σεσᾶρώς, Athen. 13, 23; Arist. Vesp. 901; Theoc. 5, 116.

σεσᾶρουῖα, 2 perf. part. fem. for σεσηρουῖα, Epic, Hes. Scut. 268.

It may be connected with σύρω, ἔρώω, ἔρωω, Latin *erro, verro, serpo*, Romainic *σβαρνίζω*.

σαλπίζω (ΣΑΛΠΙΓΓΩ), *to sound a trumpet*, aor. ἐσάλπιγξα, later ἐσάλπισα, Xen. Anab. 1, 2, 17; N. T. Rev. 8, 7: perf. pass. σεσάλπισμαι later.

σαώω (σάω), *to save, preserve*, Epic, Call. Del. 22: fut. σαώσω, aor. ἐσάωσα, ἐσαώθην, Il. 1, 83; 8, 500; Odys. 3, 185: fut. mid. σαώσομαι reflexive, Odys. 21, 309. — See also σάω, σόω, σώζω, and σώω.

σάω, imperat. 2 sing. for σάου (σάοι), Epic, Odys. 13, 230. — σάω and ἐσάω, imperf. 3 sing. for σάου and ἐσάου (σάοι, ἐσάοι), Epic, Il. 21, 238; 16, 363. The contracted forms of σάου, ἐσάου would be σῶ, ἐσῶ, which by *protraction* become σάω, ἐσάω, instead of σόω, ἐσόω: compare *ραιετάωσα* from *ραιετάω*. The same remark applies also to the imperative σάω.

σάω, *to save, preserve*, only 3 plur. σάουσι, Tyr. 2, 13; opt. 3 sing. σάοι, Theogn. 866.

The original theme was probably σαFω. Compare the Latin *salvus, salveo*, English *save, safe*. See also λάω, *to wash*.

σάω, *to sift*, 3 plur. σῶσι (σάουσι), Herod. 1, 200; commonly σήθω, aor. ἔσησα, Hippocr. de Vet. Medic. § 8: perf. pass. σέσημαι and σέσησμαι, Hippocr. Not to be confounded with the preceding.

Probably connected with the English *sieve, sift*.

σβέννυμι and σβεννώω (ΣΒΕΩ), *to extinguish*, Pind. Pyth. 1, 18: fut. σβέσω (σσ), Arist. Lys. 375; Herod. 8, 77: aor. ἔσβεσα, Xen. Anab. 6, 3, 25: perf. ἔσβηκα as middle, Xen. Cyr. 8, 8, 13; Æsch. Agam. 888: perf. pass. ἔσβεσμαι, Parmenid. 13: aor. pass. ἔσβέσθην, Xen. Hel. 5, 3, 8: 2 aor. ἔσβην as middle, σβῆναι, ἀποσβείς, Doric ἔσβᾶν, Il. 9, 471; Herod. 4, 5; Theoc. 4, 39. — Mid. σβέννυμαι and σβεννόομαι, *to extinguish one's self, go out, be extinguished, die out*, Hes. Op. 588: fut. σβήσομαι, Plat. Leg. 7, 12.

σεβάσσατο, *to forbear out of respect*, a defective aor. mid. 3 sing. Epic, Il. 167. 417.

σεβίζω and σεβίζομαι, for σέβω, σέβομαι, Poetic, aor. ἔσέβισα, aor. pass. ἔσεβίσθην as active, Soph. Antig. 943; Col. 636.

σέβω and σέβομαι, *to revere, worship*, aor. pass. ἔσέφθην, Soph. frag. 175; part. fem. σεφθεῖσα, *moved with reverence*, Plat. Phædr. 76.

σειώ, *to shake*, fut. σείσω, Eurip. Orest. 613: aor. ἔσεισα, Thuc. 4, 52: perf. σέσεικα, Athen. 11, 63: perf. pass. σέσεισμαι, Pind. Pyth. 8, 134: aor. pass. ἔσεισθην, Soph. Antig. 584: aor. mid. ἔσεισάμην reflexive or transitive, Il. 8, 199; Theoc. 13, 13.

ἀνασσειασκε, imperf. iterative, Epic, Hom. Hym. 1, 403.

— ἔσσειοντο, imperf. pass. 3 plur. Epic, Il. 20, 59.

ΣΕΥΩ and ΣΥΩ, *to move, impel, urge, drive*, Poetic, aor. ἔσσενα and σεῦα, Il. 5, 208; 20, 189: aor. pass. ἐσύθην and ἐσσύθην as middle, Eurip. Hel. 1302; Soph. Aj. 294; Col. 1724: 2 aor. pass. ἀπ-έσσουα, Laconian for ἐσσύνη, *he is gone, dead*, Xen. Hel. 1, 1, 23. — Mid. σεύομαι, *to hasten after, run, pursue*, Il. 3, 26; 2, 808: perf. ἔσσυμαι as present, Il. 6, 361; Pind. Isth.

8, 133; part. *ἔσσόμενος*, Il. 11, 554: aor. *σενάμην*, Il. 7, 208; 17, 463; 20, 148: 2 aor. *ἔσσόμεν, -νο, -ντο*, Il. 16, 585; 14, 519; Odys. 9, 447. — See also *σοῦμαι*.

σεῦται, pres. mid. 3 sing. for *σεύεται*, as if from *ΣΕΤΜΙ*, Soph. Trach. 645: pres. part. *σύμενος*, as from *ΣΤΜΙ*, Æsch. Agam. 476; Eum. 1005; others refer it to the perfect *ἔσσουμαι*. — Il. 17, 463, *ὄτε σεύαιτο* is also edited *ὄτ' ἔσσεύαιτο*.

Its original form was perhaps *ΣΦΕΤΩ*. We may further suppose that the Homeric expression *ὄτε σεύαιτο* was *ὄτε σΦευαιτο*.

σήθω, see *σάω*, to sift.

σημαίνω, to mark, regular: perf. pass. *σεσήμασμαι*, Herod. 2, 39; Boeckh. Inscript. 154.

σήπω (*ΣΑΠΩ*), to rot, transitive, corrupt, fut. *σήψω*, Æsch. frag. 255: 2 perf. *σέσηπα* as passive, to be rotten, Il. 2, 135; Xen. Anab. 4, 5, 12: 2 aor. pass. *ἔσάπην*, Arist. Eq. 1308.

σίνομαι, Ionic *σινέομαι*, to injure, Xen. Cyr. 3, 3, 15; Herod. 9, 13. 73; 5, 74; later *σίνω*, Paelaph. 1, 3; 29, 6: perf. *σέσιμμαι* rare, Hippocr.: aor. mid. *ἔσινάμην* rare, Herod. 8, 31.

σιωπάω, to keep silence, fut. *σιωπήσω*, commonly *σιωπήσομαι*, Æschin. 737; Soph. Tyr. 233; &c. regular.

σεσώπᾱμαι, perf. pass. Doric for *σεσιώπημαι*, Pind. Isth. 1, 88: fut. mid. *σιωπάσομαι*, edited also *σιγάσομαι*, Pind. Olym. 13, 130.

ΣΚΑΛΩ, see *ΣΚΕΛΩ*.

σκεδάννυμι and *σκεδαννύω* (*ΣΚΕΛΩ*), to scatter, Dem. 1257: fut. *σκεδάσω* (*ᾶ*), *σκεδῶ*, *-ᾶς*, Theogn. 879; Æsch. Prom. 25: aor. *ἔσκέδασα*, perf. pass. *ἔσκέδασμαι*, Thuc. 1, 54; 2, 25: aor. pass. *ἔσκεδάσθην*, Thuc. 3, 98. — See also *κεδάννυμι*, *κίδνυμι*, *σκίδνυμι*.

σκεδάννυσι, *διασκεδάννυσι*, pres. act. subj. 3 sing.,

Plat. Phædo, 60. It is contracted from *σκεδανύησι* (with the old ending *-σι*, like *ἐθέλησι*); the analogical form would be *σκεδαννισι* like *πίμπρησι*. — *σκεδάννυται*, *διασκεδάννυται*, pres. pass. subj. 3 sing., Plat. Phædo, 58; contracted from *σκεδαννύηται*, like *δύνηται* from *δυνάηται*, or rather *δυνέηται*. See also *πήγνυτο* from *πήγνυμι*.

We have already attempted to connect this verb with *χέω*, English *scatter*, *spatter*.

ΣΚΕΛΛΩ (**ΣΚΑΛΩ**, **ΣΚΛΑΩ**), *to dry up*, aor. *ἔσκηλα* Epic, Il. 23, 191: perf. *ἔσκληκα* as middle, *to be dried up*, Athen. 2, 57: 2 perf. part. *ἔσκληώς*, *-ῶτος*, as middle, Apol. 2, 53: 2 aor. *ἔσκλην*, *σκλαίην*, *σκληῖναι*, as middle, Arist. Vesp. 160; see also Rem. § 72. — Mid. *σκέλλομαι*, *to wither*, intransitive, Æsch. Prom. 481: fut. *σκελοῦμαι*, later *σκήσομαι*, Hesychius; Anthol. 11, 37. The rest comes from the active, *ἔσκληκα*, *ἔσκληώς*, *ἔσκλην*.

ἄποσκλαίη, 2 aor. opt. 3 sing., in Hesychius, explained *ἀποξηραῖνοι*, *ἀποθάνοι*.

σκέπτομαι, see *σκοπέω*.

σκίδνημι, for *σκεδάννυμι*, Poetic, Hes. Theog. 875: aor. pass. *ἔσκιδνάσθην*, Hippocr. — Mid. *σκίδναμαι*, Il. 11, 308.

ΣΚΛΑΩ, see **ΣΚΕΛΛΩ**.

σκοπέω or *σκοποῦμαι*, sometimes *σκέπτομαι*, *to view*, *consider*, Il. 16, 361; 17, 652: fut. *σέψομαι*, Xen. Mem. 3, 6, 12: perf. pass. *ἔσκεμμαι* transitively or passively, Xen. Mem. 3, 6, 13; Thuc. 7, 62: aor. pass. *ἔσκέφθην* rare, Hippocr. de Art. § 19: aor. mid. *ἔσκεψάμην*, Xen. Anab. 7, 3, 37: 3 fut. pass. *ἔσκέψομαι* passively, Plat. Rep. 3, 6. Verbal *σκεπτέος*, Xen. Cyr. 1, 3, 17.

The present *σκέπτομαι* was probably never used by the classical Attic writers.

It will be observed that the elements of *σκέπτομαι* (root *σκεπ-*) are the same as those of the Latin *specio* (*spec-*). — Further, the root *σκεπ-* may possibly be connected with *ΟΠΩ*, *to see*.

σμάω, -ῆς, *to smear, anoint, rub on*, Arist. Thesm. 389: aor. ἔσμησα, Athen. 7, 124. It borrows the aor. pass. ἐσμήχθην from the regular σμήχω, which in the present is not Attic. — Mid. σμάομαι, -ᾶται, Herod. 9, 110: aor. ἔσμησάμην, Doric ἐσμάσάμην, Herod. 4, 73; Call. Min. 32.

σόομαι contracted σοῦμαι, equivalent to σεύομαι the middle of ΣΕΥΩ· σοῦται, σοῦσθε, σοῦνται, Arist. Vesp. 458; Æsch. Pers. 25: imperat. σοῦ, σοῦσθω, σοῦσθε, Arist. Vesp. 209; Æsch. Sept. 31.

σώω, for σώζω, *to save*, subj. σόῃς, σόῃ, σώωσι, Il. 9, 681. 424. 393. As to σώωσι, it may be referred to σάω, and formed by contraction and protraction.

σπάω, *to draw, pull*, fut. σπάσω (ᾶ), Soph. Aj. 769: aor. ἔσπᾶσα, Arist. Thesm. 928: perf. ἔσπᾶκα, Dem. 442: perf. pass. ἔσπασμαι, Xen. Anab. 1, 5, 9: aor. pass. ἔσπάσθην, Herod. 6, 134. — Mid. σπάομαι transitive, σπάσομαι, ἔσπασμαι, Arist. Ran. 564. 477; Xen. Anab. 7, 4, 16.

σπεῖν, σπέσθαι, see ἔπω.

σπέρω (ΣΠΕΡΩ), fut. σπερῶ, Eurip. Elec. 79: aor. ἔσπειρα, Xen. Mem. 2, 1, 13: perf. pass. ἔσπαρμαι, Arist. Ran. 1206: 2 aor. pass. ἔσπάρην, Soph. Tyr. 1498: aor. mid. ἔσπειράμην transitive, Apol. 3, 1028.

σπένδω, *to offer a libation to the gods*, fut. σπέισω, Herod. 2, 151: aor. ἔσπεισα, Xen. Anab. 4, 3, 13: perf. ἔσπεικα later: perf. pass. ἔσπεισμαι, Thuc. 4, 16; 3, 111: aor. pass. ἔσπέισθην, Anthol. 7, 27. — Mid. σπένδομαι, *to conclude a treaty*, σπέίσομαι, ἔσπεισμαι, ἔσπεισάμην, Dem. 392; Eurip. Med. 1140; Arist. Ach. 292.

ΣΤΑΩ, see ἴστημι.

στείβω (ΣΤΙΒΩ), *to tread, press down, make com-*

pract, aor. ἔστειψα, Soph. Col. 467: perf. pass. ἐσίβημαι as if from ΣΤΙΒΕΩ, Soph. Aj. 874. στείχω (ΣΤΙΧΩ), *to go*, Poetic and Ionic, aor. ἔστειξα, Odys. 4, 277: 2 aor. ἔστιχον, Il. 16, 258.

στέλλω (ΣΤΕΛΩ), *to send, array, rig or fit out, equip*, fut. στελέω, στελῶ, Odys. 2, 287; Soph. Phil. 623: aor. ἔστειλα, Thuc. 7, 20: perf. ἔσταλκα in composition, Xen. Hel. 1, 5, 3: perf. pass. ἔσταλμαι, Soph. Trach. 776; Herod. 4, 189: aor. pass. ἐστάλθην, Boeckh. Inscript. 3053, 4: 2 aor. ἐστάλην usually as middle, Pind. Olym. 13, 69; Arist. Vesp. 487. — Mid. στέλλομαι, *to go, set out*, ἔσταλμαι, ἔστειλάμην, Xen. Anab. 5, 6, 5; 3, 2, 7; Eurip. Bac. 821.

ἔσταλάδατο, pluperf. mid. 3 plur. Ionic for ἐστάλατο, Herod. 7, 89; Hes. Scut. 288; as if from ΣΤΑΛΑΔΩ. — ἀπ-ἔσταλκαν, perf. 3 plur. for ἀπεστάλκασι, Boeckh. Inscript. 3047, 2. Compare ἔοργαν from ΕΡΓΩ.

στενάζω (στένω), *to sigh, groan*, fut. στενάξω, Eurip. Taur. 656: aor. ἐστέναξα, Dem. 690.

στενάχω and στενάχομαι, Poetic for στενάζω, Æsch. Prom. 99; Il. 19, 132; 4, 154.

στεναχίζω, see στοναχίζω.

στένω, *to sigh*, Poetic, Æsch. Prom. 399.

στερέω and στερίσκω (ΣΤΕΡΩ), *to deprive*, Soph. Col. 376: fut. στερήσω, Thuc. 4, 64: aor. ἐστέρησα, Epic ἐστέρεσα, Xen. Hel. 1, 4, 14; Odys. 13, 262: perf. ἐστέρηκα, ἐστέρημαι, Xen. Anab. 6, 6, 23; Cyr. 5, 5, 23: aor. pass. ἐστερήθην, Soph. Antig. 13: 2 aor. pass. part. στερεῖς rare and Poetic, Eurip. Hel. 95; Taur. 474: fut. mid. στερήσομαι as passive, Soph. Antig. 890. — Mid. στερέομαι, commonly στερίσκομαι, Xen. Cyr. 7, 5, 63; also στέρομαι expressing a state or situation, but not continued action, *to be in want*

of, to want, be or have been deprived of, go without, Xen. Conv. 4, 31; Anab. 3, 2, 2.

ἀποστερεῖσθε, fut. mid. 2 plur. (contracted from στερεῖσθε), Andoc. 74.

Etymologically connected with the Latin adjective *sterilis*.

στεῦται, *he pledges himself, affirms, threatens, strives, wishes*, Epic, Il. 3, 83; 3 plur. *στεῦνται*, Æsch.

Pers. 49: imperf. 3 sing. *στεῦτο*, Il. 2, 597.

στήκω (ἴστημι, ἔστηκα), *to stand*, later, N. T. Rom. 14, 4; Corinth. 1, 16, 13.

ΣΤΙΒΩ, see *στείβω*.

στοναγίζω, *στοναγίζομαι*, and *στεναγίζομαι*, Epic for *στενάζω*, Hes. Scut. 344; Theog. 159; Il. 2, 781. 784.

στορέννυμι and *στόρνυμι* (ΣΤΟΡΩ), *to spread, strew, lay out*, fut. *στορέσω, στορῶ*, Theoc. 6, 33; Arist. Eq. 481; Athen. 12, 78: aor. *ἔστόρεσα*, Thuc. 6, 18: aor. pass. *ἔστορέσθην*, Hippocr. — Mid. *στορέννυμαι* and *στόρνυμαι* transitively, Theoc. 23, 33: aor. *ἔστορεσάμην*, Arist. Eccl. 103. — See also *στρώννυμι*.

στόρνυ, pres. imperat. 2 sing. for *στόρνυθι*, Arist. Pac. 844.

Etymologically connected with the Latin *sterno*, English *strew*.

στρέφω, *to turn, twist*, fut. *στρέψω*, Eurip. Hip. 1176: aor. *ἔστρεψα*, Xen. Anab. 4, 3, 26: perf. *ἔστροφα*, Athen. 3, 63: perf. pass. *ἔστραμαι*, Xen. Anab. 4, 7, 15: aor. pass. *ἔστρέφθην* rather Poetic, rarely *ἔστράφθην* Ionic, Il. 16, 308; Arist. Thesm. 1128; Herod. 1, 130; Theoc. 7, 132: 2 aor. *ἔστράφην*, Soph. Aj. 1117. — Mid. *στρέφομαι*, *to turn one's self, turn one's self back* as if to flee, *στρέφομαι*, Xen. 6, 3, 27; Il. 6, 516. The aorist is borrowed from the passive.

στρώννυμι and *στρωννώω* (ΣΤΟΡΩ, ΣΤΡΟΩ),

Athen. 2, 31 : fut. *στρώσω*, Athen. 2, 29 : aor. *ἔστρωσα*, Æsch. Agam. 921 : perf. pass. *ἔστρωμαι*, Eurip. Med. 380 ; Herod. 8, 53 : aor. mid. *ἔστρωσάμην* transitively, Theoc. 21, 7. — See also *στορέννυμι*.

στρώννυ, pres. imperat. 2 sing. for *στρώννυθι*, Athen. 2, 29.

στυγέω (*ΣΤΥΓΩ*), *to shudder at, dread, hate*, aor. *ἔστύγησα*, later Epic *ἔστυξα*, Soph. Col. 692 ; Apol. 4, 512 : perf. *ἔστύγηκα*, *ἀπεστύγηκα*, Herod. 2, 47 : aor. pass. *ἔστυγήθην*, Æsch. Sept. 691 : 2 aor. *ἔστυγον*, Il. 17, 694 : fut. mid. *στυγήσομαι* as passive, Soph. Tyr. 672.

Odys. 11, 502, *στύξαιμι* causatively, *would render terrible*.

στύομαι (*ῥ*), *to be in a state of priapism*, aor. *ἔστῦσα*, perf. *ἔστῦκα*, Arist. Av. 1256 ; Lys. 869. 598.

συναντάω, see *ἀντάω*.

συννευπεπονθώς, see *πάσχω*.

συννοχῶς, see *ἔχω*.

συρίζω and *συρίττω*, *to hiss, whistle, play on the pipe*, fut. *συρίζομαι*, Lucian. Nigrin. § 10 : aor. *ἔσύριξα*, later *ἔσύρισα*, Arist. Plut. 689 ; Lucian. Harmonid. § 2.

σύρω, *to draw*, aor. *ἔσῦρα*, Æsch. Prom. 1065 : perf. *σέσυρκα* (*διασεσύρηκα*), Athen. 6, 51 : perf. pass. *σέσυρμαι*, *ἀνασέσυρμαι*, Theoph. Char. 6 : 2 aor. pass. *ἔσύρην*, Anthol. 9, 56 : aor. mid. *ἔσυράμην*, Theoph. Char. 11.

It may be connected with *σαίρω*, *ἔρῶ*, *ἔρω*, Latin *verro*, *erro*, *serpo*.

σφάζω or *σφάττω* (*ΣΦΑΓΩ*), *to slay, kill, by cutting the throat*, fut. *σφάξω*, Eurip. Herc. 602 : aor. *ἔσφαξα*, Xen. Anab. 2, 2, 9 : perf. pass. *ἔσφαγμαι*, Odys. 10, 532 : aor. pass. *ἔσφαχθην*

rare, Herod. 5, 5: 2 aor. pass. ἔσφάγην the usual aorist passive, Xen. Anab. 4, 1, 23.
 σφάλλω (ΣΦΑΛΛΩ), *to cause to fall, trip up, deceive*, fut. σφαλῶ, aor. ἔσφηλα Doric ἔσφαλα, Soph. Trach. 621; Aj. 452; Pind. Olym. 2, 145: perf. pass. ἔσφαλμαι, 2 aor. pass. ἔσφάλην, Xen. Hel. 4, 1, 17; Anab. 7, 7, 42: fut. mid. σφαλοῦμαι reflexive, Xen. Conv. 2, 26.

Etymologically connected with the Latin *fallo*, English *fall, fail*.

σχάω and σχάζω, *to cut open, let loose*, Arist. Nub. 409; Xen. Hel. 5, 4, 58: fut. σχάσω, in Hesychius: aor. ἔσχᾶσα and ἔσχᾶσα, Eurip. Phoen. 454; Arist. Nub. 740; Call. frag. 104: aor. mid. ἔχασάμην, *to leave off, give up, abandon*, Arist. Nub. 107.

σχεῖν, σχέθειν, see ἔχω.

σώζω (σαόω, σώω), *to save*, fut. σώσω, Dem. 622: aor. ἔσωσα, Thuc. 1, 74: perf. σέσωκα, Dem. 25: perf. pass. σέσωμαι, Xen. Anab. 7, 7, 56; sometimes σέσωμαι, Plat. Critias, 4: aor. pass. ἐσώθην, Soph. Tyr. 1457. — Mid. σώζομαι usually transitive, *to save for one's self*, fut. σώσομαι reflexive, Dem. 355: aor. ἐσωσάμην, Eurip. Alc. 146. — See also σαόω, σάω, σόω, σώω.

σωω, fut. for σώσω, in an ancient inscription (Boeckh. 70, b. 7), after the analogy of ἐρύω, τανύω.

σῶω, another form of σώζω, Odys. 9, 430; Il. 8, 363. — Pass. σώομαι, Apol. 2, 612.

T.

ΤΑΓΩ and ΤΑΩ, *to take*, Epic, imperat. 2 sing. τῆ (contracted from τάε like ζῆ from ζάε), *take thou, there*, Odys. 9, 347; Il. 14, 219: 2 aor. part. τεταγόν, Il. 1, 591; 15, 23.

This verb is connected with the English *take*, Swedish *taga*. Those who class it with the Latin *tango*, virtually admit its connection with *θιγγάνω*, English *touch*.

ΤΑΛΛΩ and **ΤΛΑΩ**, *to bear, suffer, endure, dare, venture*, Poetic, fut. *τλήσομαι*, Soph. Aj. 463: aor. *ἐτάλασα* (σσ), Il. 17, 166; 13, 829: perf. *τέτληκα*, Il. 1, 228: 2 perf. *τέτλαα, τειλαίην, τέτλαθι, τειλάναι, τειληώς*, see Rem. § 68: 2 aor. *ἔτλην, ιλῶ, τλαίην, τλήθι, τλήναι, τλάς*, Il. 18, 433; see also Rem. § 72.

Etymologically connected with the English *toil*.

τάμνω, see *τέμνω*.

τανύω (*τείνω*), short *v*, *to stretch*, Epic, Il. 17, 390; Ionic also *ταννύω* fut. *τανύσω* (*υ*), Epic *τανύω*, aor. *ἐτάνυσα* (σσ), Odys. 21, 97. 174. 409; Il. 11, 336: perf. pass. *τειάνυσμαι*, Odys. 9, 116; Il. 10, 156: aor. pass. *ἐτανύσθην* as middle, Hes. Theog. 177: 3 fut. *τειτανύσσομαι* later, Orph. Lith. 319. — Mid. *τανύομαι* usually reflexive, *τανύσομαι* (σσ), Archil. frag. 4: aor. *ἐτανυσάμην* (σσ) reflexive or transitive, Odys. 9, 298: Il. 4, 112.

τάννυται, pres. pass. 3 sing. as from *ΤΑΝΝΥΜΙ*, Il. 17, 393.

τάσσω or *τάττω* (**ΤΑΓΩ**), *to arrange, order*, fut. *τάξω*, Xen. Cyr. 8, 3, 7: aor. *ἔταξα*, Thuc. 4, 32: perf. *τέταχα*, Dem. 888: perf. pass. *τέταγμαi*, Æsch. Sept. 448: aor. pass. *ἐτάχθην*, Xen. Ages. 2, 17: 3 fut. pass. *τετάξομαι*, Arist. Av. 637: 2 aor. pass. *ἐτάγην* very rare, Eurip. frag. incert. 142 (Variorum, Glasgow, 1821). — Mid. *τάσσομαι* or *τάττομαι* reflexive or transitive, Xen. Anab. 1, 8, 14: aor. *ἐταξάμην*, Thuc. 2, 83. — The compound *ἐπιτάσσομαι* has fut. *ἐπιτάξομαι* as passive, Eurip. Sup. 521.

τετάχεται, perf. mid. 3 plur. Ionic, but common with Attic writers (Xen. Anab. 4, 8, 5). The same is true of

the following. — *ἔτειάχατο*, pluperf. mid. 3 plur. Ionic form, Thuc. 4, 31.

ΤΑΩ, see *ΤΑΓΩ*.

τέθηπα, see *ΘΑΦΩ*, *to be astonished*.

τείνω (*TENΩ*, *ΤΑΩ*), *to stretch, extend*, fut. *τενῶ*, Arist. Thesm. 1205: aor. *ἔτεινα*, Soph. Antig. 716: perf. *τέτακα* in composition, Plat. Gorg. 47: perf. pass. *τέταμαι*, aor. pass. *ἐτάθην*, Soph. Phil. 831; Antig. 124. Verbal *τατέος*, Plat. Epist. 7, 340, 19.

Etymologically connected with the Latin *tendo*.

τέρω (*ΤΕΡΩ*), *to rub, afflict*, fut. *τέρσω*, Theoc. 22, 63.

ΤΕΚΩ, see *τίκτω*.

τελέω, *to finish, pay*, fut. *τελέσω* (σσ), *τελέω*, *τελῶ*, Pind. Nem. 4, 70; Il. 23, 559; 8, 415; Soph. Tyr. 232: aor. *ἔτέλεσα* (σσ), Xen. Mem. 2, 9, 1; Il. 1, 108: perf. *τετέλεκα*, Plat. Apol. 4: perf. pass. *τετέλεσμαι*, Eurip. Alc. 132: aor. pass. *ἔτετέλεσθην*, Thuc. 1, 93: fut. mid. *τελέομαι*, *τελοῦμαι*, Odys. 1, 201; 23, 284. Verbal *τελεστέος*, *ἐπιτελεστέος*, Isoc. 240.

τέλλω (*ΤΕΛΩ*), *to perform, produce, raise, complete*, Soph. Phil. 1138: aor. *ἔτειλα*, Pind. Olym. 2, 126. Also intransitively, *to spring up, rise*, as the sun, Soph. Elec. 699; Herod. 4, 40; Æsch. Agam. 27. — Mid. *τέλλομαι*, *to be, exist*, Pind. Olym. 1, 122; Pyth. 4, 457. — It occurs chiefly in composition.

Ἐντέλλω commonly *ἐντέλλομαι*, *to enjoin, commission*, Xen. Cyr. 5, 3, 46; Soph. frag. 252; Antig. 218 (*ἔπεντέλλω*): perf. *ἐντέταλμαι* always passive, Herod. 1, 60: aor. *ἐνετειλάμην*, rarely *ἐνέτειλα*, Xen. Anab. 5, 1, 13; Pind. Olym. 7, 73.

³ *Ἐπιτέλλω*, to enjoin, command, Il. 9, 369: aor. *ἔπέτειλα*, Il. 5, 818: pluperf. pass. *ἔπειτειλάμην*, Odys. 11, 524. — Mid. *ἐπιτέλλομαι* as active, Il. 2, 802: aor. *ἔπειτειλάμην*, Odys. 1, 327. Also, to rise, as a celestial body, Hes. Op. 381. 565. *τέμνω* (*ΤΕΜΩ*, *ΤΑΜΩ*), Epic and Ionic *τάμνω*, Il. 3, 105; Herod. 2, 39: fut. *τεμέω*, *τεμῶ*, Hippocr. Jusjur. § 2; Plat. Cratyl. 9: perf. *τέτμηκα* in composition, Æschin. 555: perf. pass. *τέτμημαι*, Soph. Elec. 901: aor. pass. *ἐτμήθην*, Thuc. 1, 143: 3 fut. pass. *τετμήσομαι*, Plat. Rep. 8, 14: 2 aor. *ἔτεμον*, rarely *ἔταμον*, Eurip. Hel. 231; Thuc. 1, 81; 2, 55: 2 aor. mid. *ἐτεμόμην*, rarely *ἔταμόμην*, Xen. Hel. 3, 1, 7; Herod. 5, 82: 2 perf. part. *τετμηώς* as passive, later Epic, Apol. 4, 156. Verbal *τμητέος*, Plat. Sophist. 9. — Mid. *τάμνομαι* transitively in the present and imperfect, Herod. 4, 70; Odys. 5, 243. — See also *τμήγω*.

τέμει, pres. 3 sing. written also *τεμεῖ*, Il. 13, 707. — *ἐτέτμετο*, 2 aor. mid., like *ἐκέκλετο*, Orph. Arg. 366; Hermann edits *ἐτέμνετο*. — *τέτμησθον*, *ἐκτέτμησθον*, perf. pass. subj. 3 dual, Plat. Rep. p. 564, b (Steph.). — Eurip. Troad. 480, *ἐτμήθην* as middle.

τέρπω, to delight, amuse, *τέρπω*, *ἔτερψα*, Thuc. 2, 41; Soph. Col. 1281: aor. pass. *ἔτέρφθην*, Epic *ἔτάρφθην*, as middle, Xen. Mem. 2, 1, 24; Odys. 6, 99: 2 aor. pass. *ἔτάρπην* as middle, Epic, Odys. 23, 300. 346. — Mid. *τέρπομαι*, to feel delight, enjoy one's self, be sated, *τέρπομαι*, *ἔτερψάμην*, Soph. Antig. 691; Odys. 12, 188; 16, 26: 2 aor. *ἔταρπόμην* and *τεταρπόμην* Epic, Il. 24, 636. 513; 23, 10.

τραπέομεν, 2 aor. subj. 1 plur. Epic for *ταρπέωμεν*, *ταρπῶμεν*, Il. 3, 441; 14, 314; Odys. 8, 292; in the expression *τραπέομεν εὐνηθέντε*. Hesychius explains it *τερφθῶμεν*.

τερσαίνω (τέρσομαι), *to dry, make dry*, aor. ἐτέρσηνα, Il. 16, 529. — Mid. τερσαίνομαι, Apol. 4, 1405. — See also the following.

τέρσομαι, *to become dry, be drying*, Epic and Ionic: aor. ἔτερσα later Epic, *to dry*, Nic. Ther. 96. 693: 2 aor. pass. infin. τερσήμεναι, τερσῆναι, Odys. 6, 98; Il. 16, 519: aor. mid. ἐτερσάμην later Epic, Nic. Ther. 709.

It may possibly be connected with the Saxon *drig*, English *dry*.

τέτιμον or ἔτετιμον (ΤΕΜΩ), *to find*, a defective 2 aor. act. Epic, Il. 6, 374; 4, 293; subj. τέτιμω, Odys. 15, 15; opt. τέτιμοιμι, Theoc. 25, 61.

τετραίνω (ΤΡΑΩ), *to perforate, bore*, fut. τετρανέω, τετρανῶ, Herod. 3, 12: aor. ἐτέτηνα, Odys. 5, 247: aor. pass. ἐτετρανθήν, Anthol. 6, 296: aor. mid. ἐτετηνάμην transitive, Arist. Thesm. 18. The rest is borrowed from τιτράω.

τέτηχα, see θράσσω.

τετυκείν, τετυκόμην, see τιτύσκομαι.

ΤΕΥΧΕΩ (τεύχος), perf. mid. infin. τετευχῆσθαι, *to arm one's self*, Epic, Odys. 22, 104.

ΤΕΥΧΩ, *to happen*, see τυγχάνω.

τεύχω (ΤΥΧΩ), *to prepare, make*, τεύξω, ἔτευξα, Il. 14, 240; Odys. 1, 244: perf. τέτευχα as passive, Odys. 12, 423: perf. pass. τέτυγμαι, Æsch. Agam. 751: aor. pass. ἐτύχθην, Ionic ἐτεύχθην, Hes. Scut. 366; Anthol. 6, 207; Hippocr.: 3 fut. pass. τετεύξομαι, Il. 12, 345. — Mid. fut. τεύξομαι transitive or passive, Il. 19, 208; 5, 653: aor. ἐτευξάμην transitive, Hom. Hym. 1, 221. 245. — See also τυγχάνω, τιτύσκομαι.

The forms τέτυγμαι, ἐτύχθην are found intransitive, nearly equivalent to εἶμι, τυγχάνω, ἔτυχον.

τετεύχεται, perf. pass. 3 plur. Ionic, Odys. 2, 63; Il. 13, 22: pluperf. 3 plur. ἐτετεύχατο and τετεύχατο, Il.

11, 807; Hes. Theog. 581. — *τετεύχαιον* or *τετεύχετον*, imperf. 3 dual, Il. 13, 346. The former is rejected, because it belongs to *τέτευχα* which cannot be used as imperfect. The latter comes from a new present, with *-τον* for *-την*, like *διώκετον*, *λαφύσσετον*, for *διωκέτην*, *λαφυσσέτην*. Compare also *ἄρηρεν*, *μέμαεν*, *ἐπέφυκον*, *ἐμέμηκον*, from *ἀραρίσκω*, &c.

τῆ, see *ΤΑΓΩ*.

τήκω (*ΤΑΚΩ*), *to melt*, regular: aor. pass. *ἐτήχθην* rare, Eurip. Sup. 1029: 2 aor. pass. *ἐτάκην*, Eurip. Hel. 3: 2 perf. *τέτηκα* as middle, *to melt away*, Arist. Plut. 1034; Soph. Elec. 1311; Xen. Anab. 4, 5, 15.

τητάομαι, *to be deprived*, Poetic, *τητᾶσθαι*, *τητώμενος*, Hes. Op. 406; Soph. Elec. 265; Col. 1200; Pind. Nem. 10, 146.

ΤΙΕΩ, *to sadden, vex*, 2 perf. part. *τετιηώς* as passive, *saddened, dejected, vexed, afflicted*, Il. 9, 13. 30: perf. pass. *τετίημαι*, *τετιημένος*, Il. 8, 447. 437; Hes. Theog. 163.

τιθέω (*θέω*), *to put, place*, imperat. *τίθει* (*τίθειε*), Pind. Pyth. 8, 14; Herod. 1, 133; Thuc. 6, 14: imperf. *ἐτίθουν* (*ἐτίθειον*), Arist. Nub. 59. 63: fut. mid. *τιθήσομαι*, Hippocr.

τίθημι (*τιθέω*, *θέω*), *to put, place*, fut. *θήσω*, Soph. Aj. 573: aor. *ἔθηκα* only in the indicative, Æsch. Prom. 444: perf. *τέθεικα*, Eurip. Elec. 7: perf. pass. *τέθειμαι*, Demad. 271: aor. pass. *ἐτέθην*, Dem. 714: 2 aor. *ἔθην*, *θῶ*, *θείην*, *θές*, *θεῖναι*, *θείς*, Eurip. Troad. 6; Soph. Col. 480; Xen. Mem. 4, 4, 19. Verbal *θετέος*, Xen. Mem. 4, 2, 15; Hippocr. de Art. § 15. — Mid. *τίθεμαι* transitive, *θήσομαι*, *τέθειμαι*, Thuc. 1, 35; Dem. 530: aor. *ἔθηκάμην* not Attic, Herod. 1, 26; Pind. Pyth. 4, 52: 2 aor. *ἔθέμην*, *θῶμαι*, *θείμην*, (*θέσο*) *θέο*, *θοῦ*, *θέσθαι*, *θέμενος*, Dem. 1007; Odys. 10, 333; Il. 4, 410; Soph. Tyr. 1448.

The singular ἔθηκα, ἔθηκας, ἔθηκας, and the 3 plur. ἔθηκον, with good writers, are much more common than the remaining persons. — On the other hand, the singular of the 2 aor. ἔθην is not used in the indicative, at least by good writers.

Of the aorist middle only the indicative ἐθηκάμην and the participle ἐθηκόμενος are found.

τιθήμεναι and τιθέμεν, infin. Epic for τιθέσθαι, Il. 23, 83; Pind. Pyth. 1, 78: part. τιθήμενος, Il. 10, 34. — θείω and θείω, 2 aor. subj. Epic, Odys. 24, 485; Il. 16, 83; 1 plur. θείομεν for θῶμεν, Il. 23, 244: infin. θέμεναι and θέμεν, for θείναι, Il. 2, 285; Pind. Olym. 2, 33. — θείομαι, 2 aor. mid. Epic for θῶμαι, Il. 19, 17: opt. 3 sing. θοῖτο in composition, συνθοῖτο for συνθεῖτο, Xen. Anab. 1, 9, 7; Ionic θείοιτο, προσθείοιτο, Herod. 1, 53; 7, 237. — ἐτίθεα, imperf. 1 sing. Ionic for ἐτίθην, or rather ἐτίθειον from τιθείω, Herod. 3, 155; 3 plur. ἐτιθέασσι, for ἐτίθειον, later, Villosion. Anecd. Græc. vol. 2, p. 122. Compare ἦα, ἦα, ἔα.

The radical θείω occurs in the compound 3 plur. προθείουσι, Il. 1, 291.

τίκτω (ΤΕΚΩ), to bring forth, beget, fut. τέξω, commonly τέξομαι, Arist. Thesm. 509; Xen. Cyr. 7, 5, 23: aor. ἔτεξα rare, Arist. Lys. 553: perf. pass. τέτεγμαι later: aor. pass. ἐτέχθην rare in the classical authors, Eurip. Dan. 44; Hippocr.; Boeckh. Inscript. 1907. bb: 2 aor. ἔτεκον, Xen. Hel. 4, 4, 19: 2 perf. τέτοκα, Arist. Vesp. 651. — Mid. τίκτομαι rare and Poetic, as active, Æsch. frag. 38: 2 fut. infin. τεκείσθαι very rare, Hom. Hym. 3, 127: 2 aor. ἐτεκόμην Poetic, Hes. Theog. 308; Arist. Av. 1193.

τίνω (τίω), to pay, expiate, atone for, τίσω (ῖ), ἔτισα, Soph. Aj. 113; Il. 1, 42: perf. τέτικα in composition, Dem. 543. 1036: perf. pass. τέτισμαι, aor. pass. ἐτίσθην, Dem. 758. 836. Verbal τιστέος, ἀποτιστέος, Xen. Rep. Lac. 9, 5. — Mid. τίνομαι and τίννυμαι or τίννυμαι, to avenge one's self, punish, Il. 3, 279; Herod. 5, 77; Eurip. Orest. 323: fut. τίσομαι, Odys. 14, 163: aor. ἐτισάμην, Soph. Aj. 182.

τιταίνω (τείνω), *to stretch, pull, draw*, Epic, Il. 2, 390: aor. (ἐτίτηνα) *τιτήνας*, Il. 13, 354. — Mid. *τιταίνομαι* transitive or reflexive, Odys. 21, 259; Il. 22, 23.

τιτράω (ΤΡΑΩ), *to perforate, bore*, aor. ἔτρησα, Dem. 977: perf. pass. *τέτρημαι*, Arist. Lys. 680: aor. pass. *ἐτρήθην*, Plat. Tim. 53. — See also *τετραίνω*.

Etymologically connected with the Latin *terebra, terebro*.

τιτρώσκω (ΤΟΡΩ, ΤΡΟΩ), *to wound*, fut. *τρώσω*, Xen. Hel. 2, 4, 15: aor. *ἔτρωσα*, Xen. Anab. 4, 3, 33: perf. pass. *τέτρωμαι*, Pind. Pyth. 3, 85: aor. pass. *ἐτρώθην*, Xen. Cyr. 4, 1, 4: fut. mid. *τρώσομαι* as passive, Il. 12, 66: 2 aor. *τέτορεν*, in Hesychius, explained *ἔτρωσεν*.

τιτύσκομαι (τεύχω, ΤΥΧΩ), *to prepare, arrange, take aim at, deliberate*, Epic, imperf. *τιτυσκόμην*, Il. 21, 342; 8, 41; 13, 23. 558: 2 aor. (τέτυκον) *τετυκεῖν*, Odys. 15, 77. 94: 2 aor. mid. *τετυκόμην*, Il. 1, 467; Odys. 12, 283; 21, 428. — The active *τιτύσκω* is very rare, Simonid. 18 (Gaisford's); Arat. Phænom. 418.

The rough mute *χ* is changed into its corresponding smooth *κ*. Compare *διδάσκω* (root *διδαχ-*), and *κέκαδον, κεκαδόμην* from *χάζω*.

τίω, *to honor*, fut. *τίσω* (ῖ), Il. 9, 142: aor. *ἔτισα*, Soph. Antig. 22; perf. pass. *τέτιμαι, τετιμένος*, Hes. Theog. 415. — Mid. *τίομαι* as active, Hes. Theog. 428.

ΤΛΑΩ, see **ΤΑΛΑΩ**.

ΤΜΑΩ, see **τέμνω**.

τμήγω (τέμνω, τέμηχα), also *τμήσσω*, *to cut*, Epic, Il. 16, 390; Mosch. 2, 81: fut. *τμήξω*, Apol. 4, 1120: aor. *ἔτμηξα*, Il. 11, 146; Theoc. 8, 24: 2 aor. *ἔτμαγον*, Odys. 7, 276: 2 aor. pass. *ἔτμά-*

γην, later ἐτιμήγην, Il. 7, 302; Apol. 4, 1052: aor. mid. ἐτιμηξάμην transitive, Anthol. 7, 480.

τορέω (TOPΩ), to pierce, Hom. Hym. 2, 283: fut. τορήσω, Hom. Hym. 2, 178: aor. ἐτόρησα, Il. 5, 337: 2 aor. ἔτορον, Il. 11, 236.

Arist. Pac. 381, fut. τετορήσω, shall speak with a piercing voice. — For τέτορεν, he wounded, see τιτρώσκω.

τόσσαι (τυγχάνω), a defective aor. infin., synonymous with τυχεῖν, and found only in the compounds ἐπέτοσσε, part. ἐπιτόσσαις (Æolic for ἐπιτόσσας), Pind. Pyth. 4, 43; 10, 52.

It is probably a modification of τυξαι or τευξαι, from ΤΥΧΩ, ΤΕΥΧΩ.

ΤΡΑΓΩ, see τρώω.

τραπέομεν, see τέρπω.

τραπέω, another form of τρέπω, Epic, Il. 10, 421.

— Hes. Scut. 301, ἐτρέπεον, trod, as grapes, equivalent to ἐπάτεον.

τράφω, see τρέφω.

ΤΡΑΩ, see τιτρώω.

τρέμω (τρέω), to tremble, imperf. ἔτρεμον, the rest may be borrowed from the simple τρέω.

It is the same as the Latin *tremo*, English *tremble*. The simple τρέω is connected with the Latin causative *terreo*, and the adjective *trepidus*.

τρέπω, Ionic τράπω, to turn, Herod. 2, 92: fut.

τρέψω, Dem. 685: aor. ἔτρεψα, Ionic ἔτραψα,

Thuc. 7, 43; Herod. 4, 202: perf. τέτροφα,

Arist. Nub. 858; rarely τέτραφα, Dem. 324:

perf. pass. τέτραμμαι, Arist. Lys. 127: aor. pass.

ἔτρέφθην rare, Ionic ἐτράφθην, Xen. Hel. 3, 5,

20; Herod. 4, 12: 3 fut. pass. τετράψομαι, in

Hesychius: 2 aor. ἔτραπον Ionic and Poetic,

Il. 5, 187: 2 aor. pass. ἐτράπην usually as

middle, Soph. Aj. 743. — Mid. τρέπομαι, Ionic

τράπομαι, to turn one's self, to flee, Herod. 4,

60: fut. *τρέψομαι*, Ionic *τράψομαι*, Xen. Anab. 3, 5, 13; Herod. 3, 155: perf. *τέτραμμαι*, Arist. Ach. 207: 2 aor. *ἐτραπόμην* always reflexive, Thuc. 1, 50. — The middle is also used transitively in the sense *to turn, put to flight*, in which case it has aor. *ἐτρεψάμην* generally transitive, Xen. Anab. 5, 4, 16; Hel. 5, 3, 2.

Odys. 1, 422; 18, 304, and Herod. 7, 105, *ἐτρεψάμην* is reflexive.

Il. 16, 657, and Hes. Theog. 58, 2 aor. *ἐτραπον* is intransitive. — *τετράφαται*, perf. mid. 3 plur. Ionic as to form, Plat. Rep. 7, 13.

τρέφω (*ΘΡΕΦΩ*), *to nourish, feed*; sometimes *τράφω*, Pind. Pyth. 2, 82: fut. *θρέψω*, Soph. Antig. 660: aor. *ἔθρεψα*, Dem. 1351: perf. *τέτροφα*, Soph. Col. 186; also *ἐτροφα* intransitive, Hippocr.: perf. pass. *τέθραμμαι*, Xen. Cyr. 4, 5, 54: aor. pass. *ἔθρέφθην* not common, Eurip. Hec. 351: 2 aor. *ἐτραφον* as passive, Il. 5, 555; Odys. 3, 28: 2 aor. pass. *ἐτράφην*, Xen. Cyr. 2, 1, 15. Verbal *θρεπτέος*, Plat. Rep. 3, 13; Xen. Mag. Eq. 8, 8. — Mid. *τρέφομαι* reflexive, fut. *θρέψομαι*, Xen. Anab. 6, 5, 20: aor. *ἔθρεψάμην* transitive, Odys. 19, 368; Pind. Olym. 6, 78.

The perf. *τέτροφα* is found intransitive, *to have accumulated round, to adhere to*, Odys. 23, 237. — Pind. Nem. 3, 93, *τράψε*, if not an imperfect, must be transitive, synonymous with *ἔθρεψε*. Compare Hes. frag. 86. — *τρέφοιν*, pres. opt. 1 sing. for *τρέφοιμι*, in the Etymologicum Magnum, quoted.

τρέχω (*ΘΡΕΧΩ*, *ΔΡΕΜΩ*, *ΔΡΑΜΩ*), *to run*, fut. *θρέξομαι*, commonly (*δραμέομαι*) *δραμοῦμαι*, Arist. Nub. 1005; Vesp. 138; rarely *δραμῶ*, Athen. 10, 10: aor. *ἔθρεξα* rare, Eurip. Aul. 1569: perf. *δεδράμηκα* in composition, Herod. 8, 55: perf. pass. *δεδράμημαι*, Xen. Œco. 15, 1:

2 aor. ἔδραμον, Xen. Anab. 4, 5, 18: 2 perf. δέδρομα Epic and in composition only, ἀναδέδρομα, Odys. 5, 412. Verbal θρεκτέος, περιθρεκτέος, Plat. Theæt. 47. — See also δρομάω or δρωμάω.

δράμομαι, fut. mid. after the analogy of ἔδομαι, πίομαι, φάγομαι, Anthol. 9, 575.

τρέω, *to tremble*, aor. ἔτρεσα (σσ), Xen. Anab. 1, 9, 6; Il. 11, 546. — See also τρέμω.

τρίζω (ΤΡΙΓΩ), *to chirp, screech, scream*, Odys. 24, 5: imperf. ἔτριζον, Hom. Batr. 88: 2 perf. τέτριγα as present; part. τेत्रιγώς, -ῶτος, Il. 23, 101; 2, 314: 2 pluperf. ἔτετριγέν as imperfect, Il. 23, 714.

ΤΡΥΦΩ, see θρύπτω.

τρύχω (ῥ), another form of τρύω, Odys. 1, 248: fut. τρύξω, Odys. 17, 387: perf. pass. τετρύχωμαι, Thuc. 4, 60. — Pass. τρυχόομαι, Mimnerm. 2, 12.

τρύω (ῥ), *to afflict, wear out*, Soph. Trach. 124: fut. τρύσω, Æsch. Prom. 27: perf. pass. τέτρῶμαι, Herod. 1, 22.

τρώγω (ΤΡΑΓΩ), *to eat*, fut. τρώξομαι, Arist. Vesp. 155: aor. ἔτρωξα rare, Hom. Batr. 126: perf. pass. τέτρωγμα, Arist. Vesp. 371: 2 aor. ἔτραγον, Arist. Av. 655.

τυγχάνω (τεύχω, ΤΥΧΩ), *to obtain, hit, happen, chance*, fut. τεύξομαι, Soph. Antig. 778; Xen. Cyr. 2, 3, 4: aor. ἐτύχησα Epic, Il. 4, 106; Odys. 14, 334: perf. τέτευχα not common, Athen. 13, 44; commonly τετύχηκα, Xen. Cyr. 4, 1, 2: pluperf. ἔτετεύχεα Ionic, *happened*, Herod. 3, 14: 2 aor. ἔτυχον, Soph. Col. 780.

In the sense *to happen, chance, happen to be*, this verb has τυγχάνω, ἐτύγχανον, ἐτύχησα, ἐτετεύχεα, ἔτυχον. — Thuc. 1, 32, τετύχηκα takes the meaning *to happen, chance, happen to be*.

τύπτω (ΤΥΠΩ), *to strike*, fut. τυπήσω, Arist. Plut. 20: aor. ἔτυψα, Herod. 3, 64: perf. pass.

τέτυμμαι and τετύπτημαι, Herod. 3, 64; Dem. 1255: 2 aor. ἔτυπον rare, Eurip. Ion, 767; and part. τετύπων (not τετυπών), Call. Dim. 61: 2 aor. pass. ἐτύπην, Æsch. Prom. 361: fut. mid. τυπτήσομαι as passive, Arist. Nub. 1379. Verbal τυπτητέος, Dem. 1271. — Mid. τύπτομαι, to smite one's self for grief, to bewail, Herod. 2, 40. 42. 61: aor. ἐτυπάμην, Herod. 2, 40.

Etymologically connected with the Latin *stupeo*.

τύφω (ΘΥΦΩ), long υ, to raise smoke, smoke, burn, Soph. Antig. 1009; Arist. Vesp. 457: aor. θύφαι, in Hesychius: perf. pass. τέθυμμαι, Æsch. Sup. 186: 2 aor. pass. ἐτύφην (ϑ), Arist. Lys. 221. 222.

Υ.

υγιάινω, to be in good health, fut. υγιάνω, Xen. Mem. 2, 2, 10: aor. υγιάνα, Ionic υγίηνα, Dem. 1256; Hippocr.: aor. pass. υγιάνθην, Hippocr. de Art. § 5.

Arist. Ran. 165, υγιάινε, good bye, Latin *vale*.

υλάσκω and υλάω (ᾶ), to bark, as a dog, to yell, Odys. 16, 9; Theoc. 25, 70; Æsch. Sup. 877: imperf. υλάων, Odys. 16, 5. — Mid. imperf. υλάομην as active, Odys. 16, 162.

υπέικω, see εἶκω, to yield.

υπεμνήμυκε, see ἡμύω.

υπισχνέομαι (ὑπό, ἴσχω, ἔχω), Poetic and Ionic υπίσχομαι, to promise, pledge one's self, Xen. Anab. 7, 6, 38; Odys. 8, 347; Herod. 7, 104: fut. ὑποσχήσομαι, Dem. 445: perf. ὑπέσχημαι, Thuc. 8, 48: aor. pass. ὑπεσχέθην, ὑποσχέθητι, rare, Plat. Phædr. 25: 2 aor. mid. ὑπεσχόμην, Soph. Col. 227.

υφαίνω (υφάω, ΥΦΑΝΩ), to weave, fut. υφανῶ, Arist. Eccl. 654: aor. υφηνά, Doric υφάνα,

Eurip. Taur. 814; Odys. 13, 303: perf. *ὑφαγκα*, *συνῦφαγκα*, later, Dionys. Hal. Composit. Verb. § 16 (p. 215, Schæf.): perf. pass. *ὑφασμαι*, Herod. 3, 47: aor. pass. *ὑφάνθην*, Herod. 1, 203. — Mid. *ὑφαίνομαι* transitive, aor. *ὑφηνάμην*, Xen. Mem. 3, 11, 6.

The perf. pass. was also *ὑφύφασμαι*, with the Attic reduplication, Etymol. Magn. Suidas writes it *ὑφήφασμαι*, and, what is worse, tries to defend it.

Etymologically connected with the English *weave*, *woof*, *web*.

ὑφάω, to weave, found only in the Epic 3 plur. *ὑφώωσι* protracted from *ὑφῶσι* (*ὑφάουσι*), Odys. 7, 105. See also *ὑφαίνω*.

ὑώ (*ῥ*), to rain, rain upon, Hes. Op. 550: fut. *ῥσω* (*ῥ*), aor. *ῥσα*, Arist. Nub. 1118; Pind. Olym. 7, 91: perf. pass. *ῥσμαι*, aor. pass. *ῥσθην*, Xen. Venat. 9, 5; Herod. 3, 10: fut. mid. *ῥσομαι* as passive, Herod. 2, 14.

Perhaps connected with *χέω* (*ΧΥΩ*), to pour, which see.

Φ.

ΦΑΓΩ, see *ἔσθίω*.

φαίνω (*φάω*, *ΦΑΝΩ*), to show, shine, Plat. Tim. 14; Arist. Nub. 586: fut. *φανῶ*, Soph. Antig. 325: aor. *ἔφηνα*, Xen. Hel. 3, 5, 10: perf. *πέφαγκα* in composition, *ἀποπέφαγκα*, Dinarch. 40: perf. pass. *πέφασμαι*, *-ανσαι*, *-ανται*, Xen. Hel. 5, 1, 29: aor. pass. *ἔφάνθην* not common, Soph. Tyr. 1485: 2 aor. *ἔφανον*, Epic iterative 3 sing. *φάνεσκε*, he appeared, would appear, Il. 11, 64; Odys. 11, 587: 2 aor. pass. *ἔφάνην* as middle, Xen. Anab. 3, 2, 9: 2 perf. *πέφηνα* as middle, Æsch. Prom. 111. — See also *φάω*, to shine. — Mid. *φαίνομαι*, to show one's self, to appear, fut. *φανέομαι*, *φανούμαι*, Herod. 3, 35; Thuc. 7, 56: perf. *πέφασμαι*, Il. 2, 122; Soph.

Tyr. 1184: aor. ἐφηνάμην transitive, *to show*, Soph. Phil. 944: 2 aor. (ἐφανόμην), subj. 2 dual φανῆσθον, Plat. Eryx. 17.

φανοίην, fut. opt. for φανοῖμι, Soph. Aj. 313. — φαάνθην or ἐφαάνθην, aor. pass. by protracting α, for ἐφάνθην, Epic, Il. 1, 200; 4, 468. — φανήη, 2 aor. pass. subj. Epic for φανῆ, Il. 22, 73.

φάσκω, see φημί, πιφάσκω.

φάω, *to shine*, Epic, imperf. 3 sing. φάε (ᾶ), Odys. 14, 502: 3 fut. πεφήσομαι as middle, Il. 17, 155. Not to be confounded with the following. — See also φαίνω.

ΦΑΩ, see ΦΕΝΩ, φημί, πιφάσκω.

φείδομαι (ΦΙΔΩ), *to spare*, fut. φείσομαι, Xen. Hel. 2, 3, 34; also πεφιδήσομαι Epic, Il. 15, 215: 2 aor. mid. opt. πεφιδοίμην, πεφιδέσθαι, Epic, Odys. 9, 277; Il. 21, 101.

ΦΕΝΩ and ΦΑΩ, *to kill*, Epic, perf. pass. 3 sing. πέφαται, 3 plur. πέφανται, infin. πεφάσθαι, Il. 15, 140; 5, 531; 13, 447: 3 fut. pass. πεφήσομαι, Il. 13, 829; Odys. 22, 217: 2 aor. πέφνον or ἔπεφνον, πέφνω, πεφνέμεν (πεφνεῖν), πέφνων (not πεφνών), Il. 13, 363; 20, 172; 16, 827; 6, 180; Soph. Tyr. 1497; Odys. 22, 346.

These two forms follow the analogy of ΓΕΝΩ, ΓΑΩ, γέγονα, γέγαα: ΜΕΝΩ, ΜΑΩ, μέμονα, μέμαα. Further, ΦΕΝΩ is the theme of φόνος, φονή.

φέρβω, *to feed*, transitive, Eurip. Hip. 75: 2 pluperf. ἐπεφόρβειν implying 2 perf. πέφορβα, Hom. Hym. 2, 105.

φέρημι, -ησι, Epic for φέρω, Odys. 19, 111.

φέρω (ΟΙΩ, ΕΝΕΚΩ, ΕΝΕΓΚΩ, ΕΝΕΙΚΩ), *to bear, bring, carry*, fut. οἴσω, Soph. Tyr. 638: aor. ἦνεγκα, Soph. Elec. 13; Ionic ἦνεια, Herod. 3, 30; also (ἀνῶσα) infin. ἀνῶσαι very rare, Herod. 1, 157: perf. ἐνήνοχα, Dem. 550: perf.

pass. ἐνήνεγμαι, Eurip. Ion, 1340; Ionic ἐνήνειγμαι, Herod. 2, 12; rarely οἶσμαι, Lucian. Parasit. § 2: aor. pass. ἠνέχθην, Xen. Anab. 4, 7, 12; Ionic ἠνείχθην, Herod. 1, 66: fut. pass. ἐνεχθήσομαι, οἰσθήσομαι, Thuc. 7, 56; Dem. 1094: 2 aor. ἠνεγκον, Soph. Col. 521. Verbal οἰστέος, Soph. Col. 1360. — Mid. φέρομαι usually transitive, *to bear or bring for one's self*, fut. οἶσομαι, Soph. Elec. 969: perf. ἐνήνεγμαι, Dem. 814: aor. ἠνεγκάμην, Ionic ἠνεικάμην, Xen. Econ. 7, 13; Herod. 1, 57.

φέρετε, pres. imperat. 2 plur. syncopated for φέρετε, Il. 9, 171. — οἶσε, -έτω, -ετε, aor. imperat. Poetic, Arist. Ran. 482; Il. 19, 173; Odys. 20, 154: infin. οἰσέμεναι, οἰσέμεν, or οἶσειν, for οἶσαι, Il. 3, 120; 18, 191; Pind. Pyth. 4, 181. — ανενεγκται, that is, ἀνενήνεγκται (ἀνά, ἐνήνεγκται), perf. pass. 3 sing. from ΕΝΕΓΚΩ, in an ancient Attic inscription (Boeckh. Inscript. 76, 4). Also ἐπανενήνεγκται, perf. pass. 3 sing. in another Attic inscription (Boeckh. Athen. Nav. p. 259).

Connected with the Latin *fero, porto* (φόρτος), English *bear, wear*. For the commutation of φ and β, compare Φερενίκη, Βερενίκη; Φίλιππος, Βίλιππος.

φεύγω (ΦΥΓΩ, ΦΥΖΩ), *to flee*, fut. φεύξομαι or φευξοῦμαι, Xen. Hel. 4, 4, 5; Arist. Plut. 447: 2 aor. ἔφυγον, Soph. Aj. 403: 2 perf. πέφευγα, πεφευγοίην, Arist. Vesp. 994; Soph. Tyr. 840; also part. πεφυζότες, Epic, Il. 21, 6; 22, 1. Verbal φευκτέος, Eurip. Hel. 860. — Mid. perf. part. πεφυγμένος transitive, *having escaped*, Odys. 1, 18: aor. infin. διαφεύξασθαι, Hippocr.

Æsch. Agam. 1307, ἔφευξας, *to utter φεῦ, moan*, does not come from φεύγω, but from the interjection φεῦ, after the analogy of ἄμωξα from οἶμοι, and ὠτότυξα from ὀτοτοῖ. The passage ΚΑΣ. φεῦ φεῦ. ΧΟΡ. τί τοῦτ' ἔφευξας; may be compared with ΜΝΗΣ. μῦ μῦ. ΕΤΡ. τί μύξεις; Arist. Thesm. 231.

Connected with the Latin *fugio, fuga* (φυγή).

φημί (ΦΑΩ), Doric φαμί, *to say*, φῶ, φαίην, φάθι,

φάναι, φάς; also φάσκω, *to say, affirm*, imperf. ἔφην usually as aorist: fut. φήσω, Dem. 33; Doric φάσω and φασῶ, Pind. Nem. 7, 150; Theoc. 11, 70: aor. ἔφησα, Xen. Anab. 5, 8, 5: Doric ἔφᾶσα, Pind. Nem. 1, 99: perf. pass. 3 sing. πέφᾶται later Epic, Apol. 2, 500; imperat. πεφάσθω, Plat. Tim. 48; part. πεφασμένος, Il. 14, 127. Verbal φατέος, Plat. Phileb. 84. — Mid. φάμαι, φάσθε, as active, Odys. 6, 200; 10, 562; imperat. φάο, φάσθω, φάσθε, Odys. 16, 168; 20, 100; Il. 9, 422; infin. φάσθαι, Il. 1, 187; part. φάμενος, Il. 5, 290; Xen. Hel. 1, 6, 3: imperf. ἐφάμην as aorist, Il. 8, 498; 1, 33. Generally Poetic.

The dependent moods of the present are generally (if not always) *aoristic*, that is, they follow, in sense, the imperfect ἔφην, ἐφάμην. — φήη, subj. Epic for φῆ, Odys. 11, 128. — Athen. 1, 14, φάναι in the trimeter ἔπειτα φάναι μικρὸν ὀψιαίτερον has apparently a long penult.

Etymologically connected with the Latin *for, fari, fatus, fama, vatis* (προ-φήτης).

φθάνω (ΦΘΑΩ), *to anticipate*, fut. φθάσω, Xen. Cyr. 7, 1, 19; commonly φθήσομαι, Thuc. 5, 10; Isoc. 56: aor. ἔφθᾶσα, Arist. Plut. 1102; Doric ἔφθαξα, Theoc. 2, 115; perf. ἔφθακα, Dem. 239: 2 aor. ἔφθην like ἔστην, φθῶ, φθαίην, φθῆναι, φθάς, Il. 16, 314; Xen. Hel. 7, 5, 10: 2 aor. mid. part. φθάμενος as active, Epic, Il. 5, 119; Hes. Op. 568.

The present φθάνω and imperfect ἔφθανον have *ā* in the Epic writers, and *ā* in the Attic. — φθάν, 2 aor. 3 plur. Epic for ἔφθησαν, Il. 11, 51: subj. Epic φθήη, φθέωμεν, φθέωσι, for φθῆ, φθῶμεν, φθῶσι, Il. 16, 861; Odys. 16, 383; 24, 437: opt. 3 sing. φθαίησι, παραφθαίησι, very rare for φθαίη, Il. 10, 346.

φθείρω (ΦΘΕΡΩ), *to corrupt, destroy*, fut. φθερῶ, Epic φθέρσω, Soph. Trach. 713; Il. 13,

625 : aor. ἔφθειρα, Thuc. 1, 69 : perf. ἔφθαρκα, Eurip. Med. 226 ; perf. pass. ἔφθαρμαι, Soph. Elec. 765 : 2 aor. pass. ἐφθάρην, Thuc. 1, 24 : 2 perf. ἔφθορα (διέφθορα), Soph. Elec. 306 : fut. mid. φθερέομαι, φθεροῦμαι, and φθαρέομαι, Herod. 8, 108 ; 9, 42 ; Soph. Tyr. 272.

The 2 perf. ἔφθορα is also used intransitively, *to be ruined*, but not in the Attic dialect, Il. 15, 128. — ἐφθάραται, pluperf. pass. 3 plur. Ionic form, Thuc. 3, 13. — διεφθαρέατο, 2 aor. mid. 3 plur. Ionic for διεφθάροντο, as pluperfect passive, Herod. 8, 90.

φθίνω (φθίω), *to perish, sink* as to health, *be consumed*, usually intransitive, Odys. 5, 161 ; Soph. Col. 610 : 2 aor. ἔφθιθον, ἀπέφθιθον Epic, Odys. 5, 110. 133.

This form has the same relation to φθίω that δύνω has to δύνω.

Soph. Elec. 1414, φθίνει is transitive, for φθίει. Also Theoc. 25, 122, φθίνουσι for φθίουσι.

φθίω (ΦΘΙΜΙ), *to waste, consume, destroy*, Il. 18, 446 : fut. φθίσω, φθιῶ, Il. 6, 407 ; Soph. Aj. 1027 : aor. ἔφθισα, Soph. Aj. 1027 ; Æsch. Eum. 172 ; Odys. 20, 67 : perf. pass. ἔφθίμαι, Odys. 20, 340 : pluperf. pass. ἐφθίμην, Il. 1, 251 : aor. pass. ἐφθίθην (*i*), Odys. 23, 331. — See also φθίνω. — Mid. *to perish*, fut. φθίσομαι, Il. 11, 820 ; Odys. 13, 384 : 2 aor. ἐφθίμην, subj. φθίομαι, Epic for φθίωμαι, -εται for -ηται, Il. 18, 100 ; 14, 87 ; 20, 173 ; Soph. Tyr. 962 ; opt. φθίμην (*i*), 3 sing. φθῖτο, Odys. 10, 51 ; 11, 330 ; imperat. 3 sing. φθίσθω, Il. 8, 429 ; infin. φθίσθαι, Il. 9, 246 ; 13, 667 ; part. φθίμενος, Il. 8, 359.

φθεισθω, φθεισθαι, later for φθίσθω, φθίσθαι, Apol. 3, 778. 754. — The analogical form of the 2 aor. mid. opt. would be φθιμην, φθιμο, like ἴστα-ίμην, ἴστα-ῖο.

Hesychius has φθει, θνήσκει· φθειήης, φθαρείης· φθειήσονται, διαφθαρήσονται, implying φθειώ and ΦΘΙΜΙ.

φιλέω (ΦΙΛΩ), *to love, entertain*, regular: 3 fut. περιλήσομαι, Call. Del. 270: fut. mid. φιλήσομαι as passive, Odys. 1, 123.

Epic aor. mid. ἐφιλάμην as active, from ΦΙΛΩ, Il. 5, 61; subj. φίλωμαι (ῖ), Hom. Hym. 4, 117; imperat. φίλαι (analogically φίλαι), Il. 5, 117; part. φιλάμενος, Apol. 4, 990. — φιλήμεναι, pres. infin. Epic, as if from φιλημι, Il. 22, 265.

ΦΛΑΖΩ (ΦΛΑΔΩ), *to rend, burst asunder, swell* as with lust, 2 aor. ἔφλαδον, Æsch. Choëph. 28: perf. pass. πέφλασμαι, ἀναπέφλασμαι, Arist. Lys. 1099.

φλάω, another form of θλάω, *to bruise*, Arist. Plut. 784: fut. φλάσω, Doric φλάσῶ, Theoc. 5, 148: aor. ἔφλασσα, Pind. Nem. 10, 128; ἔφλασα, Theoc. 5, 150: perf. pass. πέφλασμαι, aor. pass. ἔφλάσθην, Hippocr. de Genitur. § 9.

φλεγέθω (φλέγω), Poetic, transitive or intransitive, *to burn*, Latin *uro* or *ardeo*, Il. 17, 738; 18, 211. — Pass. φλεγέθομαι, Il. 23, 211.

φλύω, *to boil up, blab*, Il. 21, 361: aor. ἔφλυσα, Æsch. Prom. 504; Anthol. 7, 351; also ἔφλυξα, Apol. 3, 583.

Archil. frag. 104, aor. ἀπέφλοσαν may be referred to this verb.

φλύω, *to scorch*, whence the compound περιφλύω, Arist. Nub. 396: perf. pass. περιπέφλευσμαι, Herod. 5, 77.

φοβέω, (ΦΕΒΩ, φόβος), *to terrify, frighten, cause to fear*, regular: aor. pass. ἐφοβήθην as middle, Eurip. Rhes. 47: fut. pass. φοβηθήσομαι as middle, Xen. Cyr. 3, 3, 18. — Mid. φοβέομαι, *to fear*, φοβήσομαι, πεφόβημαι, Xen. Hel. 2, 3, 39; Soph. Aj. 139: aor. mid. ἐφοβησάμην later and doubtful, Anacr. 3, 11.

Etymologically connected with the Latin *paveo, pavor*.

φορέω (φέρω), *to carry, wear*, regular: aor. ἐφόρησα and ἐφόρεσα, Il. 19, 11; Isæus, 71.

φορῆναι and φορήμεναι, infin. implying φορημι, Il. 2, 107; 15, 310. — φορέησιν, pres. ind. 3 sing. implying φορημι, Bion, 1, 84.

φραδάω, for φράζω, in Hesychius φραδάον, aor. φράδασσε, Pind. Nem. 3, 45.

φράζω (ΦΡΑΖΩ), *to tell, explain*, fut. φράσω, Soph. Tyr. 330: aor. ἔφρασα, Thuc. 3, 42: perf. πέφρακα, Isoc. 101: perf. pass. πέφρασμαι, Isoc. (Antid.), 97: aor. pass. ἐφράσθην as middle, Pind. Nem. 5, 62; Herod. 1, 84: 2 aor. πέφραδον and ἐπέφραδον Epic, Il. 14, 500; Hes. Theog. 74. 162. Verbal φραστέος, Plat. Epist. 2, 312, 30. — Mid. φράζομαι, *to consider, perceive*, fut. φράσομαι (σσ) Epic, Odys. 19, 501; 5, 188: perf. πέφρασμαι, Soph. Antig. 364: aor. ἐφρασάμην (σσ) Epic, Il. 1, 537.

προπεφραδμένος, perf. pass. part. for προπεφρασμένος, *previously named*, Hes. Op. 653.

φράσσω or φράττω (ΦΡΑΓΩ), *to stop up, fence*; rarely φράγνυμι, Thuc. 7, 74: aor. ἔφραξα, Odys. 5, 256: perf. pass. πέφραγμαί, Arist. Vesp. 352: aor. pass. ἐφράχθην, Xen. Hel. 5, 2, 5: 2 aor. pass. ἐφράγην later. — Mid. φράγνυμαι transitive, Soph. Antig. 241; Arist. frag. 336: aor. ἐφραξάμην usually transitive, Il. 15, 566; Æsch. Sept. 63; Thuc. 8, 35.

φρίσσω or φρίττω (ΦΡΙΚΩ), *to shudder, shudder at, to be rough*, aor. ἔφριξα, Dem. 559: 2 perf. πέφριξα, Arist. Nub. 1133.

πεφρίκοντας (ι), part. from a new present πεφρικω, Pind. Pyth. 4, 325.

φρύγω (ῦ) and φρύττω, *to roast, parch*, Arist. Ran. 511; Theoc. 6, 16: fut. Doric φρυξῶ, Theoc. 7, 66: aor. ἔφρυξα, Athen. 9, 34: perf. pass. πέφρυγμαί, Thuc. 6, 22: aor. pass. ἐφρύχθην,

Hom. Epigr. 14, 4: 2 aor. pass. ἐφρύγην, Anthol. 7, 293.

Etymologically connected with the Latin *frigo*.

φυγγάνω, another form of φεύγω, Soph. Elec. 132; Herod. 6, 16.

ΦΥΓΩ and ΦΥΖΩ, see φεύγω.

φυλάσσω or φυλάττω (ΦΥΛΑΚΩ), to guard, φυλάξω, mid. φυλάσσομαι, to guard against any thing, regular.

προφύλαχθε (φύλαχθε), pres. imperat. 2 plur. Epic for προφυλάσσετε, Hom. Hym. 1, 538; formed from ΦΥΛΑΚΩ after the analogy ἄνωχθε from ἀνώγω: thus, προφυλακτε, προφυλακτε, προφύλαχ-θε.

φύρω (ῥ), to knead, mix, aor. ἔφουρσα, Odys. 18, 21: perf. pass. πέφουρμαι, Xen. Ages. 2, 14: aor. pass. ἐφύρθην, Æsch. Agam. 732: 3 fut. pass. πεφύρσομαι, Pind. Nem. 1, 104: 2 aor. pass. ἐφύρην later.

The forms from ΦΥΡΩ are regular; thus, φουράσω, Ionic φουρήσω, &c.

φύω, to produce, beget; rarely as middle, to grow, spring up, Il. 6, 149: fut. φύσω (ῥ), Soph. Tyr. 438: aor. ἔφῦσα, Xen. Mem. 2, 3, 19: perf. πέφῦκα usually as present middle, to be by nature or naturally, to be, to be born, Thuc. 3, 45; Soph. Phil. 79: pluperf. ἐπεφύκειν as imperfect middle, Odys. 5, 238: 2 perf. πέφῦα, πεφῦως, -ῶτος, as present middle, to be, grow, Epic, Il. 4, 485; 1, 513; 14, 288; Odys. 5, 477; Theog. 396: 2 aor. ἔφῦν usually as present middle, to be, to be born, φύω, φύην (ῥ), φῦναι, φύς, Soph. Antig. 79; Col. 1113; Theoc. 15, 94: 2 aor. pass. ἐφύην, φῦῆναι, φῦείς, not Attic, Hippocr.; Palæph. 6, 3. — Mid. φύομαι, to be begotten, produced, to spring up, grow, fut. φύσομαι, Æsch. Prom. 871. The rest is borrowed from the active, πέφῦκα, ἐπεφύκειν, πέφῦνα, ἔφῦν.

πεφύκη, pluperf. 1 sing. contracted from πεφύκα, Theoc. 13, 40. — ἐπέφυκον, imperf. from a new present, πεφυκω, Hes. Op. 148; Theog. 152. — Hippocr. 1, 399 (Kühn's), ἐκφύσομαι, transitively.

It is etymologically connected with the Latin *fuō* (whence *fui*, *fore*), *fiō*, *faciō* (?). — It seems to be the parent of ποιέω or ποίω (ΠΟΩ).

X.

χάζω (ΧΑΔΩ), used only in the compound ἀναχάζω, commonly χάζομαι, *to give way, yield, retreat*, mostly Epic, Il. 5, 34. 249; Xen. Anab. 4, 1, 16: fut. χάσομαι (σσ), Il. 13, 153; also κεκαδήσω causative, *will cause to give up, deprive of, bereave*, Odys. 21, 153: 2 aor. κέκαδον causative, *to cause to give up, deprive*, Il. 11, 334: aor. mid. inf. χάσασθαι, διαχάσασθαι, Xen. Cyr. 7, 1, 31: 2 aor. mid. κεκαδόμην, Il. 4, 497.

For the change of *χ* into *κ*, compare τετυκεῖν, τετυκέσθαι, from τιτύσκομαι, δέκομαι, for δέχομαι.

It is etymologically connected with the Latin verb *cedo*.

χαίνω, see χάσκω.

χαίρω (ΧΑΡΩ), *to rejoice*, fut. χαιρήσω, Herod. 1, 128; also κεχαρήσω, κεχαρήσομαι, Epic, Il. 15, 98: aor. ἐχαίρησα later, Plutarch. Lucul. § 25: perf. κεχάρηκα as present, Arist. Vesp. 764: 2 aor. pass. ἐχάρην as active, Arist. Av. 1743: 2 fut. pass. χαρήσομαι later, as active, Gregor. Corinth.: 2 perf. part. κεχαρηώς as present, Epic, Il. 7, 312. — Mid. as active; present and imperfect not used: perf. κεχάρημαι and κέχαρμαι as present, Poetic, Eurip. Aul. 200; Cycl. 367: aor. ἐχηράμην not Attic, Il. 14, 270: 2 aor. κεχαρόμην, Odys. 4, 344; 2, 249.

The present middle χαίρομαι was probably considered a barbarism; Arist. Pac. 291.

χαλάω, *to loosen*, fut. χαλάσω, in Suidas: aor. ἐχά-

λάσα (σσ), Arist. Thesm. 1003 : Hom. Hym. 1, 6 ; Doric ἐγάλαξα, Pind. Pyth. 1, 10 : perf. κεχάλακα, Hippocr. : perf. pass. κεχάλασμαι, Anthol. 9, 297 : aor. pass. ἐχαλάσθην, Æsch. Prom. 991 : aor. mid. ἐχαλασάμην transitive, Apol. 2, 1264.

χαλεπαίνω (χαλεπός), *to be offended*, fut. χαλεπανῶ, Plat. Crito, 16 : aor. ἐχάλέπηνα, Il. 16, 386 : aor. pass. ἐχαλεπάνθην as active, Xen. Anab. 4, 6, 2. — Mid. χαλεπαίνομαι as active, Xen. Cyr. 5, 2, 18. — Pass. χαλεπαίνομαι, *to be treated harshly*, Plat. Rep. 1, 10.

χανδάνω (ΧΑΔΩ, ΧΑΝΔΩ, ΧΕΝΔΩ), *to contain, grasp, hold*, fut. χείσομαι, Odys. 18, 17 ; Hom. Hym. 3, 253 : 2 aor. ἔχαδον, Il. 4, 24 ; 14, 34 : 2 perf. κέχανδα as present, Odys. 4, 96 : 2 pluperf. κεχάνδειν as imperfect, Il. 24, 192.

ΧΑΝΩ, see χάσκω.

χαρίζομαι, *to gratify, present*, fut. χαριοῦμαι, Herod. 1, 90 ; 3, 39 : perf. κεχάρισμαι, Isoc. 392 : aor. ἐχαρισάμην, Xen. Cyr. 3, 3, 1.

Herod. 8, 5, pluperf. 3 sing. ἐκεχάριστο impersonally, *an acceptable service was done, the request* [of the Eubœans] *was complied with.*— κεχαρισμένος, η, ον, usually as an adjective, *acceptable*, Il. 5, 243 ; Xen. Mem. 1, 3, 3.

χάσκω, later χαίνω (ΧΑΩ, ΧΑΝΩ), *to gape*, fut. χανοῦμαι, Arist. Lys. 272 : 2 aor. ἔχανον, Soph. Aj. 1227 : 2 perf. κέχηνα as present, *to be open, gape*, Arist. Av. 51 : 2 pluperf. ἐκεχήνην, ἐκεχήνη, as imperfect, Arist. Ach. 10.

Arist. Ach. 133, κεχήνετε, 2 perf. imperat. usually written κεχήνατε.

It is a kind of *onomatopy*, connected with χήν, Latin *hio, hisco*, German *gähnen*, English *yawn, gape, gander* (χήν, anser), and perhaps *goose*.

χέζω (ΧΕΔΩ), *cacare*, fut. χέσομαι, commonly χεσοῦμαι, Arist. frag. 207 ; Vesp. 941 : aor. ἔχεσα

and ἔχεσον, Arist. Eccl. 320 ; Thesm. 570 : perf. pass. κέχεσμαι, Arist. Ach. 1170 : 2 perf. κέχοδα, Arist. Av. 68 : aor. mid. ἔχεσάμην, Arist. Eq. 1057.

It is not absolutely absurd to suppose that the form χέσαιτο (Arist. Eq. 1057) was coined by the poet for the purpose of making a chime with μαχέσαιτο.

It seems to be etymologically connected with χέω, σκώρ gen. σκατός. See also σκεδάννυμι.

χειρόομαι (χείρ), to subdue ; sometimes passively to be subdued, Eurip. Elec. 1168 ; Arist. Vesp. 439 ; rarely χειρόω, to handle roughly, treat with violence, Arist. Vesp. 443 : fut. χειρώσομαι, Soph. Phil. 92 : perf. κεχειρώμαι passively, Thuc. 5, 96 : aor. pass. ἔχειρώθην passively, Herod. 4, 96 : aor. mid. ἔχειρωσάμην, Thuc. 3, 40.

χέω (ΧΕΥΩ), to pour : fut. χέω, χεῖς, χεῖ, like the present, Eurip. Sup. 773 ; Arist. Pac. 169 ; Epic χεύσω, χεύω, Odys. 2, 222 ; later χεῶ, ἐκχεῶ, Septuag. Joel, 2, 28 : aor. ἔχεα, χέω, χέον, Xen. Cyr. 1, 3, 9 ; Epic, ἔχευσα, ἔχευα, Il. 4, 269 ; Odys. 24, 81 ; rare and doubtful ἔχῦσα, Arist. Av. 210 : Xen. Mem. 4, 3, 8 : perf. κέχῦκα, ἐκκέχῦκα, Anthol. Planud. 242 : aor. pass. ἐχύθην (ῦ), Arist. Vesp. 1469. — Mid. χέομαι, Epic χεύομαι, transitive, Eurip. Orest. 472 ; Hes. Op. 581 : fut. χέομαι like the present, Isæus, 149 : perf. κέχῦμαι, Il. 5, 141 ; Eurip. Bac. 456 : aor. ἔχεάμην, Epic ἔχευάμην, Soph. Col. 477 ; Il. 5, 314 : 2 aor. ἐχύμην (ῦ), Epic, Odys. 19, 470 ; 10, 415 ; Il. 23, 385 ; 4, 526 ; Æsch. Choëph. 401.

ἐγγεῦντα, or ἐκχεῦντα, part. fut. contracted from ἐγγέοντα, Theoc. 10, 53.

This verb may possibly be connected with σκεδάννυμι, κεδάννυμι, χέζω, Latin sagitta, Saxon huer (ewer), English shed (Saxon sced), shoot, shot, German schossen.

ΧΛΑΖΩ (ΧΛΑΛΩ), to swell, sound loudly, bubble up, 2 perf. part. κεχλάδως, Pind. Olym. 9, 3.

κεχλάδω, a new present, hence infin. κεχλάδειν, part. κεχλάδων, Pind. frag. 48; Pyth. 4, 318.

χολόω (χόλος), to incense, render angry, regular: aor. pass. ἐχολώθην as middle, Il. 13, 206: 3 fut. pass. κεχολώσομαι as future middle, Il. 1, 139; 5, 421. — Mid. χολόομαι, to be incensed, angry, fut. χολώσομαι, Il. 14, 310: perf. κεχόλωμαι, to be angry, Odys. 1, 69; Il. 1, 217: aor. ἐχολωσάμην, Il. 14, 155.

χορεύω (χορός), to dance, regular: fut. χορεύσω, χορεύσομαι, Dem. 1001: perf. pass. 3 sing. impersonal κεχόρευται, Arist. Nub. 1510: aor. mid. ἐχορευσάμην as active, Arist. Thesm. 103.

χόω, to hear up, dam; also χώννυμι and χωννύω, rare in the early authors, Herod. 2, 137; Plat. Leg. 12, 9; Ctes. Epitom. 36: fut. χώσω, Xen. Cyr. 7, 3, 11: aor. ἔχωσα, Dem. 795: perf. κέχωκα, ἀνακέχωκα, Dem. 1279: perf. pass. κέχωσμαι, Herod. 2, 138: aor. pass. ἐχώσθην, Xen. Cyr. 7, 3, 17.

ΧΡΑΙΣΜΩ, to assist, help, ward off, avert, Epic, fut. χραισμήσω, Il. 20, 296: aor. ἐχραίσμησα, Il. 16, 837: 2 aor. ἔχραισμον.

With respect to sense, it is related to ἀλέξω, ἀμύνω, ἀρήγω, ἀρκέω, which see.

χράομαι, to use, fut. χρήσομαι, Arist. Plut. 941: perf. κέχρημαι generally transitive, Dem. 297; Herod. 7, 145: aor. pass. ἐχρήσθην generally transitive, Dem. 520; Herod. 7, 144: 3 fut. pass. κεχρήσομαι, Theoc. 16, 73: aor. mid. ἐχρησάμην, Thuc. 1, 6. Verbal χρησιέος, Xen. Mem. 3, 1, 11.

χράω, to lend, see κίχρημι.

χράω (ᾶ), to give an oracular response, Herod. 4,

164 : fut. *χρήσω*, Herod. 1, 19 : aor. *ἔχρησα*, Thuc. 5, 32 : perf. *κέχρηκα* (?), Call. frag. 456 : perf. pass. *κέχρημαι* and *κέχρησμαι*, Herod. 4, 164 ; 7, 141 : aor. pass. *ἔχρησθην*, Thuc. 3, 96. — Mid. *χράομαι*, to consult an oracle, Herod. 4, 150 : fut. *χρήσομαι*, Odys. 8, 81 ; Herod. 1, 46. *χρεμετίζω* and *ΧΡΕΜΙΖΩ*, to neigh, aor. *ἔχρέμισα*, Il. 12, 51 ; Hes. Scut. 348.

χρή (*ΧΡΑΣ*), it is necessary, there is need, impersonal, subj. *χρή*, opt. *χρείη*, infin. *χρήναι* and *χρήν*, part. *χρεών*, Arist. Lys. 133 ; Nub. 1059 ; Soph. Tyr. 555 ; Aj. 520 : imperf. *ἔχρήν* or *χρήν* (never *ἔχρην*), Soph. Phil. 1062 : fut. *χρήσει*, and aor. *ἔχρησε*, see the compound *ἀπόχρη*.

The inf. *χρήν* occurs as a noun, *τὸ χρήν*, necessity, Eurip. Hec. 260. — The part. *χρεών* occurs also as an indeclinable noun, *τὸ χρεών*, *τοῦ χρεών*, Eurip. Herc. 828. 21. — *χρήης* and *χρήισθα*, 2 pers. sing. personally, *thou needest*, Arist. Ach. 778 ; Cratinus apud Suid. — Mid. perf. *κέχρημαι*, *κεχρημένος*, to need, Eurip. Aul. 382 ; Odys. 1, 13.

χρήζω, to need, wish, beg, Soph. Trach. 408 ; also to deliver an oracle, equivalent to *χράω*, Eurip. Hel. 516 : fut. *χρήσω*, Plat. Loc. 6 : aor. *ἔχρησα*, Herod. 5, 20.

χρηίζω, the uncontracted form of *χρήζω*, Ionic, Herod. 1, 41 : fut. *χρηίσω*, Herod. 7, 38.

χροίζω, for *χρώζω*, Eurip. Heracl. 915 : fut. *χροίξομαι*, Theoc. 10, 18 : aor. pass. *ἔχροίσθην* (οι) : later.

χρώζω (*ΧΡΟΩ*), later *χρώννυμι* and *χρωννύω*, to color, pollute, stain, Eurip. Phoen. 1625 : aor. *ἔχρωσα*, Anthol. Planud. 138 : perf. pass. *κέχρωσμαι*, Eurip. Med. 497 : aor. pass. *ἔχρώσθην*, Athen. 14, 17.

χύνω, later for *χέω*.

ΧΥΩ, see *χέω*.

χώννυμι, see *χόω*.

Ψ.

ψάω, *to rub*, ψῆ, ψῆν, Soph. Trach. 678; Arist. Eq. 909: imperf. ἔψαον, Eurip. Taur. 311: fut. ψήσω, Arist. Lys. 1035: aor. ἔψησα, Herod. 1, 189. — Mid. ψάομαι reflexive, Arist. Eq. 910: fut. ψήσομαι, Arist. Pac. 1231: aor. ἐψησάμην, Arist. Eq. 572.

ψηφίζομαι (ψηφός), *to vote, decree*; also ψηφίζω later, commonly *to calculate, compute*, Anthol. 11, 168. 171: fut. ψηφίσομαι, ψηφιοῦμαι, Lysias, 414; Thuc. 7, 48: aor. ἐψηφίσα, commonly ἐψηφισάμην, Soph. Aj. 449; Xen. Anab. 5, 1, 4: perf. ἐψηφίκα, Xen. Anab. 5, 6, 35; commonly ἐψηφίσαι actively or passively, Dem. 427; Thuc. 6, 15: aor. pass. ἐψηφίσθην passively, Isoc. 170: fut. ψηφισθήσομαι passively, Isoc. 135. Verbal ψηφιστέος, Xen. Hel. 2, 4, 9.

Ω.

ώθειω (ΩΘΩ), *to push*, fut. ώθήσω, commonly ώσω, Arist. Eccl. 300; Xen. Cyr. 6, 4, 18: aor. έωσα, Thuc. 2, 90; Epic and Ionic ώσα, Odys. 9, 488; Herod. 7, 167: perf. έωκα, έξέωκα, Plutarch. p. 48: perf. pass. έωσαι, Ionic ώσαι, Xen. Cyr. 7, 1, 36; Herod. 5, 69: aor. pass. έώσθην, Xen. Hel. 4, 3, 12.

άπεώσθην, aor. pass. for άπεώσθη, Hippocr. — πρώσας, aor. part. for προώσας, Anthol. 12, 206.

We have already assumed FΩΘΩ as the original theme of this verb. Compare English *push*. For the commutation of F (*v, w*) and Π, compare πάσσαλος, *palus* (*palillus*), *vallus*, English *pole*; πατήρ, *pater*, *vitricus*; πείρω, *veru*; *vello*, *pull*.

ώνεομαι, *to buy*, imperf. έωνεόμην and ώνεόμην, Dem. 987; Lys. 263: fut. ώνήσομαι, Arist. Plut.

140: perf. *ἔωνημαι* actively or passively, Dem. 975. 406: aor. pass. *ἔωνήθην* passively, Xen. Mem. 2, 7, 12: aor. mid. *ἔωνησάμην* or *ᾠνησάμην* chiefly later, Hippocr.; Lucian. Dial. Mort. 4; Boeckh. Inscript. 2840, 1; infin. *ἔωνηθῆναι* later, Diogen. Laërt. 2, 66 (Aristipp.). — Instead of *ἔωνησάμην*, classical writers almost always use *ἐπριάμην* from *ΠΡΙΑΜΑΙ*.

ᾠνάσεται, aor. mid. subj. Doric for *ᾠνήσεται*, Etymol. Magn. voc. *πῶ*.

Its original theme is probably *Φωνεομαι*. And since *to buy* and *to sell* are correlative words, it is not absurd to suppose that *Φωνεομαι* is etymologically connected with the Latin *veneo*, *venum*, *vendo*. The same confusion is observed in *αὐδάω*, *audio*; *ᾠώ*, *αἰο*.

APPENDIX.

APPENDIX I.

ANCIENT INSCRIPTIONS.

(From Boeckh's *Corpus Inscriptionum Græcarum*.)

1.

(λ)ετοσ Ηνιε Ηοσ αφθιτοσ αιει ει
(αρι)σστον σ εθεκε και τε βοια και κ(αλλικ
λεα και α)γασιθεα θυγατρες Ηοσ φιλο(ι)

Λητούς υιέ, ὅς ἄφθιτος αἰεὶ εἶ,
Ἀρίστων σ' ἔθηκε καὶ τε Βοία καὶ Καλλίκ-
λεια καὶ Ἀγασιθέα, ὡς φίλοι.

Line 1. *αφθιτοσ*, for ἄφθιτος, contrary to the common rule.
— 2. *αρισστον*, with *σσ*, for *αριστον*.

2.

ιεμιν ορ. ο
. . . . στρασσα
ποταμον
και σθενελασ Ηο υνασιο
5 και υπομεδον
και θαρον Ηο αρχεσιλα
και αδραστοσ
και βορθαγορασ
και κλειτοσ Ηο σιντονοσ
10 και αριστομαχοσ
και ν. ιονδασ

Ποτάμων
 καὶ Σθενέλας ὁ Ἴννασιου
 5 καὶ Ἴππομέδων
 καὶ Θάρων ὁ Ἀρχεσίλα
 καὶ Ἀδραστος
 καὶ Βορθαγόρας
 καὶ Κλεῦτος ὁ Σίντωνος
 10 καὶ Ἀριστόμαχος

Line 4. *ννασιου*, without the aspirate *Η*. — 5. *ιπομεδων*, with one *π*, and without the aspirate. — 6. *Θάρων*, for the common *Θήρων*. — *Ἀρχεσίλα*, from *Ἀρχεσίλας*, compounded of *ἄρχω* and *λαός*, equivalent to *Ἀρχέλαος*. — 8. *Βορθαγόρας*, supposed to be the same as *Ὀρθαγόρας*.

3.

παι διος ἐκΠΗαντοι δεΚΣαι τοδ ἀμενΠΗεσ ἀ-
 γαλμα

σοι γαρ ἐπευΚΗομενος τουτ ἐτελεσσε γροΠΗον

παῖ Διός, Ἐκφάντω δέξαι τόδ' ἀμεμφές ἄγαλμα.

σοὶ γὰρ ἐπευχόμενος τοῦτ' ἐτέλεσσε Γρόφων.

In this inscription ΠΗ stands for Φ, ΚΣ for Ξ, and ΚΗ for Χ. — 1. *ἀμενΠΗεσ*, for *ἀμεμφεσ*.

4.

θεοσ τυχα σαοτισ διδ

οτι σικαινιαι ταν φοι

κιαν και ταλλα παντ

α δαμιοργος παραγορ

5 ασ προξενοι μινκον

αρμοξιδαμος αγαθαρ

χοσ ονατας επικορ

οσ

Θεός, Τύχα· Σαώτις διδ-

ωτι Σικαινίᾳ τὰν οἰ-

κίαν καὶ τᾶλλα πάντι-

α. Δαμιοργός Παραγόρ-

5 ας· πρόξενοι Μίγκων,

Ἐρμοξίδαμος, Ἀγάθαρ-

χος, Ὀνάτας, Ἐπίκωρος.

Line 1. *Σαῶτις*, *Saotis*, a woman's name. — *δίδωτι*, Doric for *δίδωσι*. — 2. *Σικαινία*, to *Sicænia*, a woman's name. — 3. *τᾶλλα*, by crasis, for *τὰ ἄλλα*. — 4. *δαμιοργός*, Doric for *δημιουργός*, a chief magistrate. — 5. *μινκων*, for *Μίγκων*. — 6. *αρμοξίδαμος*, without the aspirate *H*.

8.

Inscriptio Sigea.

Upper inscription (Ionic).

Lower inscription (Attic).

φανοδικο

εμι τορμοκ

ρατεος το

προκοννη

5 σιο κρητηρ

α δε και υποκ

ρητηριον κ

αι ηθμον ες π

ρυτανηιον

10 εδωκεν συκε

ευσιν

φανοδικο ειμι το Η

ερμοκρατος το προκο

νεσιο καγο κρατερα

καπιστατον και Ηεθμ

5 ον ες προτανειον κ

δοκα μνεμα σιγεν

ευσι εαν δε τι πασχ

ο μελεδαινεν (μ)ε ο

σιγειεσ και μ επο

10 εισεν Ηαισοποσ και

Ηαδελφοι

Φανοδίκου

εἰμὶ τοῦρμοκ-

ράτεος τοῦ

Προκοννη-

5 σίου. Κρητῆρ-

α δὲ καὶ ὑποκ-

ρητῆριον κ-

αὶ ἡθμὸν ἐς π-

Φανοδίκου εἰμὶ τοῦ

Ἐρμοκράτους τοῦ Προκο-

νησίου. Καγὼ κρατῆρα

καπίστατον καὶ ἡθμ-

5 ὄν ἐς προτανεῖον ἔ-

δοκα μνήμα Σιγει-

εὔσι. Ἐὰν δέ τι πάσχ-

ω, μελεδαίνειν με, ᾧ

ρυτανήιον
 10 ἔδωκεν Συκει-
 εῦσιν.

Σιγειῆς. Καὶ μ' ἐπό-
 10 εἰσεν Αἴσωπος καὶ
 ἀδελφοί.

Line 2. τοῦρμοκράτεος, by crasis, for τοῦ Ἐρμοκράτεος. — Προ-
 κονησίου, in the Attic inscription, with one ν, for Προκοννησίου.
 — 3. κάγώ, for καὶ ἐγώ. — 4. κάπιστατον, for καὶ ἐπίστατον.
 Observe that ἐπίστατον in the Attic corresponds to ὑπόκρητήριον
 in the Ionic inscription. — 5. κδοκα, a mistake for εδοκα. —
 6. σιγενευσι, a mistake for σιγεενσι. — 9. Σιγειῆς, voc. plur. for
 the common Σιγειεῖς. — 10. συκεενσιν, another form for σιγεεν-
 σιν. — Αἴσωπος, with the aspirate. — ἀδελφοί, by crasis, for οἱ
 ἀδελφοί.

In the Ionic inscription, the characters Η and Ω correspond
 to η and ω respectively. In the Attic, Η is the same as the
 Latin or English h.

10.

(τ)ο αφυτο λιθο εμι ανδριας και το σφελας

τοῦ αὐτοῦ λίθου εἰμὶ ἀνδριάς καὶ τὸ σφέλας.

ταῦτοῦ λίθου εἰμ' ἀνδριάς καὶ τὸ σφέλας.

It is clear that this verse is an iambic trimeter acatalectic,
 and that crasis and elision are left to pronunciation; thus,
 τοῦ αὐτοῦ is to be read ταῦτοῦ· εἰμὶ ἀνδριάς, εἰμ' ἀνδριάς. (See
 below.) — The form αφυτο is a prolongation of αφτο, from
 αφτος, the original form of αὐτός. Compare φρεω (φέω),
 φουρεω (old orthography φορεω).

11.

Inscriptio Elea.

α φρατρα τοιρ φαλειοισ και τοισ ερ
 φαοιοισ συνμαχια κ εα εκατον φετα
 αρχοι δε κα τοι αι δε τι δεοι αιτε φεποσ αιτε φ
 αργον συνεαν κ αλαλοισ τα τ αλ και πα
 5 ρ πολεμο αι δε μα συνεαν ταλαντον κ
 αργυρο αποτινοιαν τοι δι ολυνπιοι τοι κα
 δαλεμενοι λατρειομενον αι δε τιρ τα γ
 γραφειαι καδαλειοι αιτε φετασ αιτε τ

ελεστα αιτε δαμοσ εντ επιαροι κ ενεχ

10 οιο τοινταυτ εγραμενοι

Ἡ ῥήτρα τοῖς Ἡλείοις καὶ τοῖς Ἡρα-
αιῦσι · συμμαχία ἂν εἴη ἑκατὸν ἔτη,
ἄρχοι δ' ἂν τουτί. Εἰ δέ τι δέοι εἴτε ἔπος εἴτε
ἔργον, συνεῖεν ἂν ἀλλήλοις, τά τε ἄλλα καὶ πε-
5 ρὶ πολέμου · εἰ δέ μὴ συνεῖεν, τάλαντον ἂν
ἀργύρου ἀποτίνοιεν τῷ Διὶ Ὀλυμπίῳ τῷ κατα-
δεδηλημένῳ κερρευόμενον. Εἰ δέ τις τὰ γ-
ράμματα ταυτὶ καταδηλοῖτο, εἴτε ἔτης εἴτε τ-
ελεστής εἴτε δῆμός ἐστι, ἐφιερείῳ ἂν ἐνέχ-

10 οιο τῷ ἐνταῦθα γεγραμμένῳ.

Line 1. ερφαοιοσ, dat. plur. from ερφαοιοσ, Æolic for Ἡρα-
ειος, and that for the common Ἡραιεύς, derived from Ἡραία,
Heræa, a city of Arcadia. — 2. συμμαχία, for συμμαχία. — 3. τοι
seems to be the demonstrative τό strengthened by ι, after the
analogy of τουτί, τοδί, (for τουτιά, τοδεῖ.) Boeckh accents τοῖ.
See ται, below. — 4. αλαλοισ, for ἀλλάλοισ, that is, ἀλλήλοισ. —
αλ, for ἄλλ', ἄλλα. — παρ, for περ', περὶ. Compare φαργον for
ἔργον. — 6. δι, for Διί, contracted. — ολυμπιοι, for Ὀλυμπίῳ. —
καδαλεμενοι, for καδδαλημένῳ, κατα-δεδηλημένῳ, passively, from
καταδηλέομαι. For the omission of the reduplication compare
τόνημαι, ποιήμαι, Æolic, for νετόνημαι, πεποιήμαι, in the Etymo-
logicum Magnum. — 7. γραφει, implying nom. sing. γράφος,
from γράφω, after the analogy of πράγος from πράσσω (ΠΡΑ-
ΓΩ). — 8. ται, to be divided ταῖ, the plural of τοῖ (line 3),
like ταυτί (for ταυτιά) for τοῦτο. — καδηλέοιτο, for καδδηλέοιτο,
καταδηλέοιτο. — τελεστα, old for τελεστής. — 9. εντ, for ἐντ', ἐντί
(ἐστί). — επιαροι, that is, ἐπιάρῳ, connected with ἐφιερείῳ, in
Hesychius. — 10. τοινταυτ, that is, τῷ 'νταῦτ', τῷ ἐνταῦτα.
Here τῷ does not drop ι. — 10. εγραμενοι, for εγραμμενοι,
εγραμμένῳ, and that for γεγραμμένῳ. Compare ἐβλάστηκα,
ἐγλυμμαι, ἐγλώτισμαι, ἔγραπται (Oppian. Cyneg. 3, 472), ἐκλή-
σμαι, ἐμνημόνευκα, ἔτροφα, ἐπαλλιλόγητο (Herod. 1, 118), ἐμχά-
νωτο (Hippocr. de Art. § 22).

In this inscription, the aspirate H is not used; thus α, ερφα-
οιοισ, εκατον, for Ηα, Ηερφαοιοισ, Ηεκατον.

13.

Ἡιαρος χαροπνος Ἡιαρ(οσ)

αρισστοδαμοσ

ἱαρός Χαροπῖνος, ἱαρός
Ἄρισσιόδαμος.

Line 1. *Ηιαρος*, for *ἱερός*. — *χαροπνος*, a mistake for *χαροπνιος*. — 2. *αρισσιόδαμος*, with *σσ*.

16.

Ηιαρον ο δεινομενεος
και τοι συρακοσιοι
τοι δι τυραν απο κυμασ

Ἰάρων ὁ Δεινομένεος
καὶ τοὶ Συρακόσιοι
τῷ Δι Τυρόην' ἀπὸ Κύμας.

Line 1. *Ηιαρον*, for *Ἰέρων*. — *ο*, without the aspirate *Η*. — 3. *δι*, contracted from *Δι*. — *τυραν*, for *Τυρόην'*, that is, *Τυρόηνά*, sc. *σκῦλα*.

22.

αρχενεος τοδ εστησεν
εστεσ ενγυσ Ηο
δοι αγαθο και

Ἀρχένεως τόδ' ἔστησεν
ἔστησ' ἐγγύς ὁ-
δῶ ἀγαθοῦ καὶ

Line 2. *ενγυσ*, for *ἐγγύς*. — *Ηοδοι*, ὁδῶ, depending upon *ἐγγύς* near the road.

25.

. . . . ἰοθαλος ο πολα
βοιοιουσ εχσ ερχομ(ενο)
υπατοδορος αρισσιογ(ειτον)
εποεσαταν θεβαιο

. . . . ἰοθαλος ὁ Πολα
Βοιώτιος ἐξ Ἐρχομενοῦ
Ἐπατόδωρος Ἀριστογοίτων
ἐποησάταν, Θηβαίω.

Line 2. εχσ, for the common ἐξ. — 3. υπατοδορος, without the aspirate Η. — αριστογειτον, with σσ. — 4. ἐποησάταν, aor. 3 dual, Doric, for the common ἐποησάτην.

29.

ταργ(ει)οι ανεθεν τοι διφι τον κορινθοθεν

τὰργεῖοι ἀνεθεν τῷ Διὶ τῶν Κορινθόθεν.

οἱ Ἀργεῖοι ἀνέθεσαν τῷ Διὶ τῶν Κορινθόθεν.

Here ταργεῖοι stands for τοὶ Ἀργεῖοι. It is not certain that ταργ . . . οἱ was ταργεῖοι, with the digamma. Still we may safely suppose that the original form of Ἀργεῖος was Ἀργεῖοϝ, hence the Latin *Argivi*. — ανεθεν, 2 aor. 3 plur. for ἀνέθεσαν. — διφι, the dative of ΔΙΣ. The original form of Ζεὺς was ΣΔΕϝΣ. By dropping Σ, and changing ε into ι, we obtain ΔΙϝΣ, hence Διϝι, in this inscription; this nominative modified becomes ΔΙΣ, hence Διός, Διί, Δία; also Latin *Dies-piter*, *Dis*, *divus*, *deus*, *dium*. By dropping Δ, we have Σιός, Θεός. Further modifications, Ζήν, *Ju-piter*, *Jovis*. The root of the oblique cases of *Jupiter* is Jov, which in Greek letters would be ΙΟϝ, strikingly resembling the Hebrew יהוה.

30.

ζενος ολυμπιο

Ζηνός Ὀλυμπίου.

31.

κοιοσ μα ποεσε

Κοῖός με πόησε

37.

δεξεται τον Ηορρον

δέξεται τὸν ὄρκον.

39.

(ερ)μησιαναξ ημ

εασ ανεθηκεν

. . . αμα σωωι τωπ

ολλωνι

Ἐρησιάνναξ ἡμ-
 εἰς ἀνέθηκεν
 . . . ἅμα Σώῳ τῶπ-
 ὀλλωνι.

Line 3. τωπολλωνι, by crasis for τῶ Ἀπόλλωνι. It is in the Ionic dialect. The character Η here is not a breathing; the character Ω stands for O long.

ATTIC INSCRIPTIONS.

76.

(About B. C. 416.)

- (εδ)οχσεν τει βολει και τοι δεμοι κεχροπισ
 επρυτανενε μνεσιθεοσσ ε
 (γ)ραμματενε ευπειθεσ επεστατε καλλιασ ειπε
 αποδομαι τοισ θεοισ
 (τ)α χρεματα τα οφελομενα επειδε τει αθε
 ναιαι τα τρισχιλια ταλαντ(α)
 ανενενεγκται εσ πολιν Ηα εφσεφιστο νομι
 σματος Ηεμεδ(α)πο αποδι(δ)
 5 (ο)ναι δε απο τον χρεματον α εσ αποδοσιν
 εστιν τοισ θεοισ εφσεφισμ(ε)
 να τα τε παρα τοισ ελλενοταμιαισ οντα νυν
 και ταλλα α εστι τουτον (τ)
 ον χρεματον και τα εκ τεσ δεκατεσ επειδαν
 πραθει λογισασθον δε Η(ο)
 (ι λ)ογισται Ηοσ τριακοντα Ηοινερνν τα
 οφελομενα τοισ θεοισ ακρ(ι)
 σ συναγογεσ δ(ε) τολ λογιστον ε βολε αυτοκρα
 τορ εστο αποδοντον (δε τ)
 10 α χρεματα Ηοι πρυτανεσ μετα τεσ βολεσ και
 εχσαλειφοντον επει(δαν)

- αποδοσιν ζετεςαντες τα τε πινακια και τα γραμ
 ματεια και εαμ π(ο αλ)
 λοθι ει γεγραμμενα αποφαινοντον δε τα γε
 γραμμενα *Ηοι τε Ηιερ(εις κ)*
αι Ηοι Ηιεροποιοι και ει τις αλλος οιδεν τα
μιας δε αποκναμενε(ιν το)
υτον τον χρεματον Ηοταμ περ τασ αλλασ αρ
χασ καθαπερ τος τον Ηι
 15 *Η τον τες αθηναιας Ηουτοι δε ταμιευοντον εμ*
πολει εν τοι οπισθ(οδο)
μοι τα τον θεον χρεματα Ηοσα δυνατον και
οσιον και συνανοιγον
τον και συγκλειοντον τασ θυρας το οπισθοδομο
και συσεμαινεσθο
ν τοις τον τες αθηναιας ταμιαισ παρα δε τον
νυν ταμιον και τον ι επισ
τατον και τον Ηιεροποιον τον εν τοις Ηιερο
ποις Ηοι νυν διαχεριζο(σι)
 20 *ν απαριθμεσασθον και αποσθεσασθον τα χρε*
ματα εναντιον τες βολ(ε)
σ (ε)μ πολει και παραδεχσασθον Ηοι ταμιαι
Ηοι λαχοντες παρα τον νυ(ν)
αρχοντον και εν στελει αναγραφσαντον δι(κ)αια
παντα καθ εκαστον τε
τον θεον τα χρεματα Ηοποσα εστιν εκαστοι και
συμπαντον κεφαλαιο
ν χορισ το τε αργυριον και το χρυσιον και το
λοιπον αναγραφοντον Η
 25 *οι αιει ταμιαι εσ στελεν και λογον διδοντον τον*
τε οντον χρεματον

- και τον προσιοντον τοις θεοις και εαν τι α(ν)
 αναλίσκεται κατα τον ε
 νιαυτον προσ τος λογιστας και ευθυνασ διδον
 τον και εκ παναθεναι
 (ο)ν εσ παναθεναια τολ λογον διδοντον καθα
 περ Ηοι τα τες αθεναιασ τ(α)
 (μι)ενοντες τας δε στελασ εν αις αναγραφσοσι
 τα χρεματα τα Ηιερ(α τι)
 30 (θεν)τον εμ πολει Ηοι ταμιαι επειδαν δε απο
 δεδομενα ει τοις θεοις (τα)
 (χρ)εματα εσ το νεοριον και τα τειχε τοις πε
 ριοσι χρεσθαι χρεμασ(ιν).

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· Κεκροπίς ἐπρυτάνευε, Μνη-
 σίδεος ἐ-
 γραμμάτευε, Εὐπέιθης ἐπεσάτει, Κυλλίας εἶπε· ἀποδοῦναι
 τοῖς θεοῖς
 τὰ χρήματα τὰ ὀφειλόμενα, ἐπειδὴ τῇ Ἀθηναίᾳ τὰ τρισχίλια
 τάλαντα
 ἀνενήνεγκται εἰς πόλιν ἃ ἐφήφιστο νομίσματος ἡμεδαποῦ·
 ἀποδιδ-

- 5 ὄναι δὲ ἀπὸ τῶν χρημάτων ἃ εἰς ἀπόδοσιν ἔστιν τοῖς θεοῖς
 ἐψηφισμέ-
 να, τὰ τε παρὰ τοῖς Ἑλληνοταμίαις ὄντα νῦν καὶ τἄλλα ἃ ἔστι
 τούτων τ-
 ῶν χρημάτων, καὶ τὰ ἐκ τῆς δεκάτης, ἐπειδὴν πραθῆ· λογισά-
 σθων δὲ ὁ-
 ι λογισταὶ Ηος τριάκοντα Ηοινεργυν τὰ ὀφειλόμενα τοῖς
 θεοῖς· ἄχρι-
 ς συναγωγῆς δὲ τῶν λογιστῶν ἢ βουλῇ αὐτοκράτωρ ἔστω· ἀπο-
 δόντων δὲ τ-

- 10 ἃ χρήματα οἱ πρυτάνεις μετὰ τῆς βουλῆς καὶ ἐξαλειφόντων
 ἐπειδὴν
 ἀποδώσιν ζητήσαντες τὰ τε πινάκια καὶ τὰ γραμματεῖα καὶ ἐάν
 που ἄλ-

- λοθι ἢ γεγραμμένα· ἀποφαινόντων δὲ τὰ γεγραμμένα οἱ τε
 ἱερεῖς κ-
 αὶ οἱ ἱεροποιοὶ καὶ εἴ τις ἄλλος οἶδεν· ταμίαις δὲ ἀποκναμεύειν
 το-
 ῦτων τῶν χρημάτων ὅταν περ τὰς ἄλλας ἀρχὰς καθάπερ τοὺς
 τον Ηι
- 15 Η τον τῆς Ἀθηναίας· οὗτοι δὲ ταμιεύοντων ἐν πόλει ἐν τῷ
 ὀπισθοδό-
 μῳ τὰ τῶν θεῶν χρήματα ὅσα δυνατόν καὶ ὅσιον, καὶ συνανοι-
 γόν-
 των καὶ συγκλειόντων τὰς θύρας τοῦ ὀπισθοδόμου καὶ συση-
 μαινέσθω-
 ν τοῖς τῶν τῆς Ἀθηναίας ταμίαις· παρὰ δὲ τῶν νῦν ταμιῶν
 καὶ τῶν ἐπισ-
 τατῶν καὶ τῶν ἱεροποιῶν τῶν ἐν τοῖς Ηιεροποις οἱ νῦν δια-
 χειρίζουσι-
- 20 ν ἀπαριθμησάσθων καὶ ἀποστησάσθων τὰ χρήματα ἐναντίον
 τῆς βουλῆ-
 ς ἐν πόλει, καὶ παραδεξάσθων οἱ ταμίαι οἱ λαχόντες παρὰ τῶν
 νῦν
 ἀρχόντων, καὶ ἐν στήλῃ ἀναγραφάντων δίκαια πάντα, καθ'
 ἕκαστόν τε
 τῶν θεῶν τὰ χρήματα ὅποσα ἐστὶν ἑκάστῳ καὶ συμπάντων
 κεφάλαιο-
 ν, χωρὶς τό τε ἀργύριον καὶ τὸ χρυσίον· καὶ τὸ λοιπὸν ἀναγρα-
 φόντων
- 25 οἱ αἰεὶ ταμίαι ἐς στήλην, καὶ λόγον διδόντων τῶν τε ὄντων
 χρημάτων
 καὶ τῶν προσιόντων τοῖς θεοῖς, καὶ ἐάν τι ἀναλίσκηται κατὰ
 τὸν ἐ-
 νιαυτὸν, πρὸς τοὺς λογιστὰς, καὶ εὐθύνας διδόντων, καὶ ἐκ
 Παναθηναί-
 ων ἐς Παναθήναια τὸν λόγον διδόντων, καθάπερ οἱ τὰ τῆς
 Ἀθηναίας τα-
 μιεύοντες· τὰς δὲ στήλας ἐν αἷς ἀναγράψουσι τὰ χρήματα τὰ
 ἱερὰ τι-
- 30 θέντων ἐν πόλει οἱ ταμίαι· ἐπειδὴν δὲ ἀποδεδομένα ἢ τοῖς
 θεοῖς τὰ

χρήματα, ἐς τὸ νέωριον καὶ τὰ τεῖχη τοῖς περιοῦσι χρῆσθαι
χρήμασιν.

Line 1. ἔδοξεν before a consonant. — *μνεσιθεοσσ*, a mistake for *μνεσιθεοσ*. — 4. *ἀνενήνεχται*, for the common *ἀνενήνεχται*. — 5, 6. *α*, without the aspirate, for *Ha*. — *ελλενοταμιαισ*, without the aspirate. — 8. *ακρισ*, a mistake for *αχρισ*. — 9. *ε*, for *He*, that is, *ἦ*. — 17. *συσεμαινεσθον*, for *συσεμαινεσθον*, compounded of *σύν* and *σημαίνω*. — 20. *αποσθεςθασθον*, a mistake for *αποστεσασθον*. — 22. *καθ εκαστον*, for the modern *καθ' ἑκαστον*. — 23. *εκαστοι*, without the aspirate, for *Heκαστοι*. — 29. *αισ*, for *Hαισ*.

147.

(About B. C. 408.)

αθηναιοι ανελοσαν επι γλαυκιππου αρχοντος
και επι τεσ βολεσ ει κλεγενεσ Χαλαιευσ
προ(τοσ)

εγραμματανε ταμιαι Ηιερογ χρεματον τεσ αθε
ναιασ καλλιστρατοσ μαραθονιοσ και χσυ
ναρχο(ν)

τεσ παρεδοσαν εκ τον επετειον φσεφισαμενο
το δεμο επι τεσ αιαντιδοσ προτεσ πρυτα
νευοσεσ Ηε(λλ

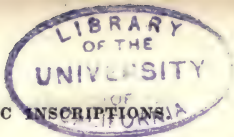
ε)νοταμιαισ παρεδοθε καλλιμαχοι Χαγνοσιοι
πρασιτελιδει ικαριει Ηιπποισ σιοσ εδοθε
αθηναιασ πολ(ια)

5 δοσ νικεσ επι τεσ αιγειδοσ δευτερασ
πρυτανευοσεσ αθλοθεταισ παρεδ(ο)

θε εσ παναθηναια τα μεγαλα φιλονι κυδα
θεναιει και συναρχοσιν αθηναιασ πολιαδοσ
. . . . Ηιεροποιοισ κατ (ε)

νιαντον διυλλοι Ηερχει και συναρχοσιν εσ τεν
εκατομβεν επι τεσ οινειδοσ τριτεσ πρυ
ταν(ε)

υοσεσ Ηελλενοταμιαισ παρεδοθε περικλει χο



λαργει και συναρχοσιν *Ηιπποις* σιτος εδοθε

ετερον τοις αυτοις *Ηελλενοταμιαις Ηιπποις* σιτος εδοθε ετερον τοις αυτοις *Ηελλενοταμια(ισ)*

10 *Ηερμονι* εδοθε αρχοντι εσ πυλον ετερον τοις αυτοις *ελλενοταμιαις* εσ τεν *διοβελιαν* *επι τεσ ακ*

αμαντιδος *τειαρτες* *πρυτανευοσες Ηελλενοταμιαις* παρεδοθε περικλει *χολαργει* και *συναρχοσιν σ(ι)*

τοις Ηιπποις εδοθε ετερον τοις αυτοις *Ηελλενοταμιαις* εσ τεν *διοβελιαν* εδοθε *επι τ(ε)*

σ *κεκροπιδος* *πεμπτες* *πρυτανευοσες Ηελλενοταμιαις* παρεδοθε περικλει *χολαργει* και *συναρχοσιν ε(σ)*

τεν διοβελιαν *επι τεσ λεοντιδος Ηεκτες* *πρυτανευοσες* *τριτει* *εμεραι* *τεσ πρυτανειας*

15 *ελλενοταμιαις* παρεδοθε *διονυσιοι* *κυδαθεναιει* και *συναρχοσιν* *ενατει* *τεσ πρυτανε(ι)ας Ηελλενοταμιαις* *θρασονι* *βουταδει* και *συναρχοσιν* *Ηενδεκατει* *τεσ πρυτανειας Ηελλενοταμιαις* παρεδοθε *προχσενοι* *αφιδναιοι* και *συναρχοσιν* *στρατεγοι* *εχσ* *ερετριασ* *ενκλειδει* *ανομολογ*

εμα *τριτει* και *δεκατει* *τεσ πρυτανειας Ηελλενοταμιαις* περικλει *χολαργει* και *συναρχοσιν*

. . . . *ογδοει* και *εικοστει* *τεσ πρυτανειας Ηελλ*

- ενοταμιαισ σπουδαι φλυει και συναρχο
 σιν
- 20 τριακοστη τεσ πρυτανειας τα εχ σαμο α
 νομολογεθε *Ηελλενοταμιαι αναιτιοι σφεττιοι*
και παρεδροι (π)
ολυαρατοι χολαργει επι τεσ αντιοχιδος ε
βδομες πρυτανευοσεσ πεμπτει τεσ πρυτανεια
σ παρεδ(ο)
θε διονυσιοι κυδαθεναιει και συναρχοσιν εσ τον
*διοβελιαν εβδομει τεσ πρυτανειας *Ηε**
*λλενοταμιαισ *θρ(α)**
σони βουταδει και συναρχοσιν εσ τον διοβελιαν
*. . . . τει αυτει εμεραι *Ηελλενοταμιαισ φαλ**
ανθοι (α)
*λοπεκεθεν και συναρχοσιν σιτον *Ηιπποισ**
Ηεκτει και δεκατει τεσ πρυτανειας *Ηελλενο*
ταμιαισ προ(χσε)
- 25 νοι αφιδναιοι και συναρχοσιν τεταρτει κ
 αι εικοστη τεσ πρυτανειας *Ηελλενοταμιαισ*
ευπολ(ιδι α)
φιδναιοι και συναρχοσιν εβδομει και εικο
*στη τεσ πρυτανειας *Ηελλενοταμιαισ καλλι**
αι ευονυμ(ει κ)
*αι συναρχοσιν επι τεσ *Ηιπποθοοντιδος**
ογδοεσ πρυτανευοσεσ δωδεκατει τεσ πρυτανε
*ιασ *Ηελ(λενο)**
ταμιαισ παρεδοθε προχσενοι αφιδναιοι και συν
αρχοσιν . . . τεταρτει και εικοστη τεσ πρυ(τα)
*νειας *Ηελλενοταμιαισ εδοθε διονυσιοι κυδαθεν**
*αιει και συναρχοσιν *Ηεκτει και τριακ**
οσ(τει)

30 τες πρυτανειαςς Ηλλενοταμιαισ εδοθε θρασονι
βουταδει και συναρχοσιν επι τες ερεχ
θειδ(ος)

ενατες πρυτανευοσεσ δωδεκατει τες πρυτανειαςς
Ηλλενοταμιαισ εδοθε προχσενοι αφιδναιοι κ
αι συναρχοσιν α

. . . . τριτει και εικοστει τες πρυτανειαςς Ηλλε
νοταμιαισ εδοθε διονυσιοι κυδαθεναιει και σ
υναρχοσιν

. . . . Ηεκτει και τριακοστει τες πρυτανειαςς Η
ελλενοταμιαισ εδοθε θρασονι βουταδει και
σ(υν

αρχοσι)ν εκτει και τριακοστει τες πρυτα
νειαςς τα εχ σαμο ανομολογεσα(το) μ
α

35 (σ)τρατεγοισ εσ σαμοι δεχσικρατει αγιλι
ει πασιφοντι φρεαρριοι αριστοκ
ρα(τει)

. . . . ευονυμει νικερατοι κυδαντιδει τριερ
αρχοι αριστοφανει ανα ραρ

. . . . επι τες πανδιονιδος δεκατες πρυτανευοσε
σ ενδεκατει τες πρυτανειαςς ελλενο(ταμιαισ
εδοθε) προ(χσ

ενοι αφιδναιοι) και συναρχοσιν τριτει κ
αι εικοστει τες πρυτανειαςς Ηλλεν(σταμιαι
σ)

. . . . και συναρχοσιν εκτει και τριακοστ
ει τες πρυτανειαςς Ηελ(λενοταμιαισ

40 και συναρχ)οσιν κεφαλαιον αργυ
ριο συμπαν

- Ἐπιθεωροῦντες τὴν πόλιν ἐπὶ τῆς ἀγορᾶς ἐπὶ τῆς βουλῆς ἢ Κλειγένης Ἀλαιεύς πρῶτος ἔγραμμάτευσεν, ταμίαι ἱερῶν χρημάτων τῆς Ἀθηναίας Καλλίστρατος Μαραθῶνιος καὶ ξυνάρχοντες παρέδωκαν ἐκ τῶν ἐπειτειῶν, ψηφισαμένου τοῦ δήμου. Ἐπὶ τῆς Αἰαντίδος πρώτης πρυτανευούσης Ἑλληνοταμίαις παρεδόθη Καλλιμάχῳ Ἀγνουσίῳ, Πρασιτελείδῃ Ἰκαριεῖ, ἵπποις σῖτος ἐδόθη, Ἀθηναίας Πολιά-
- 5 δος Νίκης Ἐπὶ τῆς Αἰγυθίδος δευτέρας πρυτανευούσης Ἀθλοθέταις παρεδόθη ἐς Παναθήναια τὰ μεγάλα Φίλωνι Κυδαθηναεῖ καὶ συνάρχουσιν, Ἀθηναίας Πολιάδος ἱεροποιοῖς καὶ ἐνιαυτὸν Διύλλῳ Ἐρχιεῖ καὶ συνάρχουσιν ἐς τὴν ἑκατόμβην Ἐπὶ τῆς Οἰνηίδος τρίτης πρυτανευούσης Ἑλληνοταμίαις παρεδόθη, Περικλεῖ Χολαργεῖ καὶ συνάρχουσιν, ἵπποις σῖτος ἐδόθη Ἐτερον τοῖς αὐτοῖς Ἑλληνοταμίαις, ἵπποις σῖτος ἐδόθη Ἐτερον τοῖς αὐτοῖς Ἑλληνοταμίαις,
- 10 Ἐρμωνίῳ ἐδόθη ἄρχοντι ἐς Πύλον Ἐτερον τοῖς αὐτοῖς Ἑλληνοταμίαις ἐς τὴν διωβελίαν Ἐπὶ τῆς Ἀκμαντίδος τετάρτης πρυτανευούσης Ἑλληνοταμίαις παρεδόθη, Περικλεῖ Χολαργεῖ καὶ συνάρχουσιν, σῖτος ἵπποις ἐδόθη Ἐτερον τοῖς αὐτοῖς Ἑλληνοταμίαις ἐς τὴν διωβελίαν ἐδόθη Ἐπὶ τῆς Κεκροπίδος πέμπτης πρυτανευούσης, Ἑλληνοταμίαις παρεδόθη, Περικλεῖ Χολαργεῖ καὶ συνάρχουσιν ἐς τὴν διωβελίαν Ἐπὶ τῆς Λεοντίδος ἕκτης πρυτανευούσης, τρίτῃ ἡμέρᾳ τῆς πρυτανείας,
- 15 Ἑλληνοταμίαις παρεδόθη, Διονυσίῳ Κυδαθηναεῖ καὶ συνάρχουσιν Ἐνάτῃ τῆς πρυτανείας Ἑλληνοταμίαις Θράσωνι Βουτάδῃ καὶ συνάρχουσιν Ἐνδεκάτῃ τῆς πρυτανείας Ἑλληνοταμίαις παρεδόθη, προξένῳ Ἀφιδναίῳ καὶ συνάρχουσιν, στρατηγῶ ἕξ Ἐρετριᾶς Εὐκλείδῃ ἀνομολόγημα Τρίτῃ καὶ δεκάτῃ τῆς πρυτανείας Ἑλληνοταμίαις Περικλεῖ Χολαργεῖ καὶ συνάρχουσιν Ὀγδόῃ καὶ εἰκοστῇ τῆς πρυτανείας Ἑλληνοταμίαις Σπουδία Φλυεῖ καὶ συνάρχουσιν

- 20 Τριακοστῆ τῆς πρυτανείας τὰ ἐκ Σάμου ἀνωμολογήθη Ἑλληνοταμίαι Ἀνατίῳ Σφητιῳ καὶ παρέδρω Π-
 ολυαράτῳ Χολαργεῖ. Ἐπὶ τῆς Ἀντιοχίδος ἐβδόμης πρυτανευού-
 σης, πέμπτη τῆς πρυτανείας, παρεδό-
 θη Διονυσίῳ Κυδαθηναίῃ καὶ συνάρχουσιν ἐς τὴν διωβελίαν
 Ἐβδόμη τῆς πρυτανείας Ἑλληνοταμίαις Θρά-
 σωνι Βουτάδῃ καὶ συνάρχουσιν ἐς τὴν διωβελίαν Τῇ αὐτῇ
 ἡμέρᾳ Ἑλληνοταμίαις Φαλάνθῳ Ἀ-
 λωπεκῆθεν καὶ συνάρχουσιν, οἶτον ἵπποις Ἐκτη καὶ δεκά-
 τη τῆς πρυτανείας Ἑλληνοταμίαις Προξέ-
- 25 νῳ Ἀφιδναίῳ καὶ συνάρχουσιν Τετάρτη καὶ εἰκοστῆ τῆς
 πρυτανείας Ἑλληνοταμίαις Εὐπόλιδι Ἀ-
 φιδναίῳ καὶ συνάρχουσιν Ἐβδόμη καὶ εἰκοστῆ τῆς πρυτα-
 νείας Ἑλληνοταμίαις Καλλιᾷ Εὐώνυμῃ κ
 αὶ συνάρχουσιν Ἐπὶ τῆς Ἴπποθοονίδος ὀγδόης πρυτανευ-
 ούσης, δωδεκάτῃ τῆς πρυτανείας, Ἑλληνο-
 ταμίαις παρεδόθη Προξένῳ Ἀφιδναίῳ καὶ συνάρχουσιν
 Τετάρτη καὶ εἰκοστῆ τῆς πρυτα-
 νείας Ἑλληνοταμίαις ἐδόθη Διονυσίῳ Κυδαθηναίῃ καὶ συνάρ-
 χουσιν Ἐκτη καὶ τριακοστῆ
- 30 τῆς πρυτανείας Ἑλληνοταμίαις ἐδόθη Θράσωνι Βουτάδῃ καὶ
 συνάρχουσιν Ἐπὶ τῆς Ἐρεχθίδος
 ἐνάτης πρυτανευούσης, δωδεκάτῃ τῆς πρυτανείας, Ἑλληνοταμίαις
 ἐδόθη Προξένῳ Ἀφιδναίῳ καὶ συνάρχουσιν
 Τρίτη καὶ εἰκοστῆ τῆς πρυτανείας Ἑλληνοταμίαις ἐδόθη
 Διονυσίῳ Κυδαθηναίῃ καὶ συνάρχουσιν
 Ἐκτη καὶ τριακοστῆ τῆς πρυτανείας Ἑλληνοταμίαις ἐδόθη
 Θράσωνι Βουτάδῃ καὶ συν-
 άρχουσιν Ἐκτη καὶ τριακοστῆ τῆς πρυτανείας τὰ ἐκ Σά-
 μου ἀνωμολογήσατο μα
- 35 στρατηγοῖς ἐν Σάμῳ, Δεξικράτει Ἀγλιεῖ Πασιφῶντι
 Φρεαθήῳ Ἀριστοκράτει
 Εὐώνυμῃ Νικηράτῳ Κυδαντίδῃ τριηράρχῳ
 Ἀριστοφάνει Ἀνα ραρ
 Ἐπὶ τῆς Πανδιονίδος δεκάτης πρυτανευούσης, ἐνδεκάτῃ τῆς
 πρυτανείας, Ἑλληνοταμίαις ἐδόθη Προξ-
 ένῳ Ἀφιδναίῳ καὶ συνάρχουσιν Τρίτη καὶ εἰκοστῆ τῆς
 πρυτανείας, Ἑλληνοταμίαις

.... καὶ συνάρχουσιν Ἑκτη καὶ τριακοστῇ τῆς πρωτανείας
Ἑλληνοταμίαις

40 καὶ συνάρχουσιν Κεφάλαιον ἀργυρίου σύμπαν

Line 9, &c. ετερον, for *Ἡετερον*. — 14, 23. εμεραι, without the aspirate, for *Ἡεμεραι*. — 20, 34. εχ σαμο, no doubt pronounced as one word, εχσαμο, for *ἐκ Σάμου*. — 26. εβδομει, without the aspirate. — 34, 39. εκτει, for *Ἡεκτει*. — 35. εσ σαμοι, for *ἐν Σάμῳ*. — 37. ενδεκατει, for *Ἡενδεκατει*.

158 (A).

ταδε επραξαν αμφικτυνονες αθηναιων απο καλ
λεο αρχοντος μεχρ

ι το θαρρηλιωνος μηνος το επι ιπποδαμαντος
αρχοντος αθηνησι

εν δηλωι δε απο επιγενος αρχοντος μεχρη το
θαρρηλιωνος μηνος

το επι ιππιο αρχοντος χρονον οσον εκαστος αυ
των ηρχεν οισ διο

5 δωρος ολυμπιοδωρο σκαμβωνιδης εγραμματαεν
απο χαρισανδρ

ο αρχοντος ιδιωτησ θεογενος αχαρνευσ μεχρη
το εκατομβαιωνο

σ μηνος το επι ιπποδαμαντος αρχοντος σωσιγ
ενησ σωσιαδο ξυπε

ταιων ενιαντον επι καλλεο αρχοντος επιγενη(σ
μ)εταγενος εκ κο

ιλησ αντιμαχος ευθυνο μαραθωνιος ρα
.... σ μενεστρατο π

10 αλληνευσ αιδε των πολεων τοκο απεδο(σ)
αν μυκονιοι συρ

ιοι τηνιοι κειοι σεριφιοι
σιφνιοι

..... ηται οιναιοι εξ ικαρο
 θερμαιοι εξ ικαρο (κε)φαλαιον το
 κο παρα των πολεων
 οι(δ)ε των ιδιω(των) το τ(ο)κο απεδοσαν
 αριστω

15 (ν) δηλιος υπερ απολλοδωρο δηλιο τυς
 εως δηλιος υπερ
 γλαυκετο δηλιο υψοκλεησ δηλιος &c.

Τάδε ἔπραξαν Ἀμφικτύονες Ἀθηναίων ἀπὸ Καλλέου ἄρχοντος
 μέχρι τοῦ θαργηλιῶνος μηνὸς τοῦ ἐπὶ Ἴπποδάμαντος ἄρχοντος
 Ἀθήνησι,
 ἐν Δήλῳ δὲ ἀπὸ Ἐπιγένους ἄρχοντος μέχρι τοῦ θαργηλιῶνος
 μηνὸς
 τοῦ ἐπὶ Ἰππίου ἄρχοντος, χρόνον ὅσον ἕκαστος αὐτῶν ἤρχεν,
 οἷς Διό-

5 δωρος Ὀλυμπιόδωρου Σκαμβανίδης ἐγραμμάτευεν, ἀπὸ Χα-
 ρισάνδρου
 ἄρχοντος Ἰδιώτης Θεογένους Ἀχαρνέως μέχρι τοῦ ἑκατομ-
 βαιῶνος μηνὸς τοῦ ἐπὶ Ἴπποδάμαντος ἄρχοντος, Σωσιγένης Σωσιά-
 δου ἔνυπ-
 ταιῶν ἐνιαυτὸν ἐπὶ Καλλέου ἄρχοντος: Ἐπιγένης Μεταγένους
 ἐκ Κο-
 ἰλης, Ἀντίμαχος Εὐθύνου Μαραθῶνιος ρα σ Με-
 νεστράτου Π-

10 αλληνεύς. Αἶδε τῶν πόλεων τόκου ἀπέδοσαν: Μυκό-
 νιοι Σύρ-
 οιοι Τήνιοι Κεῖοι Σερίφιοι Σίφνιοι
 Ἴηται Οἰναῖοι ἐξ Ἰκάρου
 Θερμαῖοι ἐξ Ἰκάρου κεφάλαιον τόκου παρὰ τῶν
 πόλεων
 Οἶδε τῶν ιδιωτῶν τοῦ τόκου ἀπέδοσαν: Ἀρίστω-

15 ν Δήλιος ὑπὲρ Ἀπολλοδώρου Δήλιου τυς εως
 Δήλιος ὑπὲρ
 Γλαυκέτου Δήλιου Ὑψοκλέης Δήλιος, &c.

158 (B).

αιδε των πολεων το το(κ)ο ον εδει αυτας επι
 της ημετερασ
 αρχησ αποδοσαι νελ . πο . και οκ απεδοσ
 αν των τετταρω
 ν ετων κειοι μυκονιοι συριοι
 σιφνιοι τηνιοι θερμαιο
 5 ι εξ ικαρο παριοι οιναιοι εξ ικαρο
 αιδε των πολεων τον τοκον οκ απεδοσαν
 τον επι τη
 σ ημετερασ αρχησ τεττα(ρ)ων ετων επι αρχον-
 των αθηνησι
 καλλεο χαρισανδρο ιπποδαμαντοσ σωκρατιδο εν
 δηλωι
 δε επιγενοσ παλαιο ιππιο πυρραιθο &c.

Αἶδε τῶν πόλεων τοῦ τόκου ὃν ἔδει αὐτάς ἐπὶ τῆς ἡμετέρας
 ἀρχῆς ἀποδοῦναι νελ . πο . καὶ οὐκ ἀπέδοσαν τῶν τεττά-
 ρω-
 ν ἐτῶν · Κεῖοι Μυκόνιοι Σύριοι
 Σίφνιοι Τήνιοι Θερμαῖο-
 5 ι εξ Ἰκάρου Πάριοι Οἰναῖοι ἐξ Ἰκάρου
 Αἶδε τῶν πόλεων τὸν τόκον οὐκ ἀπέδοσαν τὸν ἐπὶ τῆ-
 ς ἡμετέρας ἀρχῆς τεττάρων ἐτῶν ἐπὶ ἀρχόντων Ἀθῆνησι
 Καλλέου, Χαρισάνδρου, Ἰπποδάμαντος, Σωκρατίδου· ἐν Δή-
 λῳ
 δὲ Ἐπιγένουσ, Παλαίου, Ἰππίου, Πυρραίου, &c.

These two inscriptions were cut about B. C. 370, that is, about 30 years after Euclides, the archon. They contain all the letters of the new Attic alphabet.

Observe, that *O* represents either *o*, or the diphthong *ou*.

170.

Inscriptio Potidæa. (About B. C. 430.)

αθανα

σεμαιν

και προγο

νικην ευπολεμ

5 αιθερ μεμ φσυχασ υπεδεχσατο σο

τονδε ποτειδαιασ αμφι πυλασ ελ

εχθρον δ οι μεν εχοσι ταφο μεροσ Η

τειχοσ πιστοτατεν Ηελπιδ εθεντ

ανδρασ μεμ πολισ Ηεδε ποθει και δ

10 προσθε ποτειδαιασ Ηοι θανον εμ προ

παιδεσ αθεναιον φσυχασ δ αν ρρο

. . . . χσαντ αρετεν και πατ νκλ

νικην ευπολεμ

5 αιθηρ μεν ψυχας υπεδεξατο, σο

τωνδε Ποτειδαιας αμφι πυλασ ελ

εχθρων δ οι μεν εχουσι ταφου μεροσ, Η

τειχοσ πιστοτατην ελπιδ' εθεντ

ανδρασ μεν πολισ ηδε ποθει και δ

10 προσθε Ποτειδαιας οι θανον εν προ

παιδεσ Αθηναίων ψυχας δ αν ρρο

. . . . ξαντ αρετην και πατ νκλ

Line 5. *υπεδεχσατο*, without the aspirate, for *Ηυπεδεχσατο*. — 7. *οι*, for *Ηοι*. — 8. *Ηελπιδ*, with the aspirate, for *ελπιδ'*, *ελπιδα*. *Ηελπισ* is a modification of the original *Ἡελπισ*. In one of the later inscriptions we find *αφηλπισμενω*, for *απηλπισμενω*, from *απελπιζω* (*από*, *ελπιζω*), implying *ελπιζω*, old orthography *ΗΕΛΠΙΖΟ*. (See Gruter's Corp. Inscript. p. LXXI.)

BEOTIC INSCRIPTIONS.

1564.

Θιος

τιουχαν αγαθαν αλευα αρ
 χοντος εδοξε τυ δαμν ε(ρ)
 χομενιων αγεδικον δα
 φιταο ηολεια απ αλεξαν

5 δρειασ προξενιον ειμεν (κ)
 η ευεργεταν τασ πολιοσ ε(ρ)
 χομενιων κη αυτον κη εσ(γ)
 ονωσ κη ειμεν αυτυ γασ
 (κη) Ευκιασ επασιν κη ασφαλι

10 (αν) κη α(τ)ελιαν κη ασουλια(ν κ)
 η κατα γαν κη κατα θαλατ(τα)
 ν κη πολεμω κη (ιρ)α(να)σ ιω(σ)
 ασ κη τα αλλα οποττα
 τυσ αλλυσ προξενυσ (κη)

15 ευεργετησ.

Θεός

τύχην ἀγαθήν. Ἀλεύα ἄρ-
 χοντος ἔδοξε τῷ δήμῳ Ἐρ-
 χομενίων Ἀγέδικον Δα-
 φίτου Αἰολία ἀπ' Ἀλεξαν-

5 δρείας πρόξενον εἶναι κ-
 αὶ εὐεργέτην τῆς πόλεως Ἐρ-
 χομενίων καὶ αὐτὸν καὶ ἐσγ-
 ὄνους, καὶ εἶναι αὐτῷ γῆς
 καὶ οἰκίας ἔπασιν καὶ ἀσφάλει-

10 αν καὶ ἀτέλειαν καὶ ἀσυλίαν κ-
 αὶ κατὰ γῆν καὶ κατὰ θάλαττα-

ν καὶ πολέμου καὶ εἰρήνης οὖ-
σης, καὶ τὰ ἄλλα ὅποσα
τοῖς ἄλλοις προξένους καὶ
15 εὐεργέταις.

1565.

(θ)εοσ τυχα(ν δαμο) οτε (λι)
οσ αρχοντος εδοξε
τοῖ δαμοι προξενον
ειμεν βοιωτων και ευε
5 ργεταιν νωβαν αξι
ουβω καρχαδονιον και
ειμεν Φοι γασ και Φοικια
σ επασιν και ατελιαν
και ασουλιαν και καγγαν
10 και κατθαλατταν και
πολεμω και ιρανας ιωσας (β)
οιωταρχιοντων

Θεὸς τύχην Δαμοτέλ-
ους ἄρχοντος ἔδοξε
τῷ δήμῳ πρόξενον
εἶναι Βοιωτῶν καὶ εὐε-
5 ργέτην Νώβαν Ἄξι-
ούβου Καρχηδόνιον, καὶ
εἶναί οἱ γῆς καὶ οἰκί-
ας ἔπασιν καὶ ἀτέλειαν
καὶ ἀσυλίαν καὶ κατὰ γῆν
10 καὶ κατὰ θάλασσαν καὶ
πολέμου καὶ εἰρήνης οὖσης. Β-
οιωταρχούντων

1569.

Inscriptio Orchomenia.

θυναρχω αρχοντος μεινος θε
 ιλουθιω αρχιαρος ευμειλω ταμι
 ας ευβωλυ αρχεδαμω φωκει χρι
 ος απεδωκα απο τας συγγραφω
 5 πεδα των πολεμαρχων κη των
 κατοπταων ανελομενος τας
 συγγραφως τας κιμενας παρ ευ
 φρονα κη φιδιαν κη πασικλειν
 κη τιμομειλον φωκειας κη δαμο
 10 τελειν λυσιδαμω κη διωνυσιον
 καφισοδωρω χηρωνεια καττο ψα
 φισμα τω δαμω

θυναρχω αρχοντος μεινος αλαλ
 κομενιω φαρων πολυκλειος
 15 ταμιας απεδωκε ευβωλυ αρχε
 δαμω φωκει απο τας συγγραφω
 το καταλυπον καττο ψαφισμα
 τω δαμω ανελομενος τας συγ
 γραφως τας κιμενας παρ σωφι
 20 λον κη ευφρονα φωκειας κη παρ
 διωνυσιον καφισοδωρω χηρωνει
 α κη λυσιδαμον δαμοτελιος πε
 δα των πολεμαρχων κη των κατο
 πταων

25 αρχοντος εν ερχομενυ θυναρχω μει
 νος αλαλκομενιω εν δε φελατιη με

- νοιταο αρχελαω μεινος πρατω ομο
 λογα ευβωλυ φελατιην κη τη πολι ερ
 χομενιων επιδει κεκομιστη ευβω
 30 λος παρ τας πολιος το δανειον απαν
 καττας ομολογιας τας τεθεισας θυ
 ναρχω αρχοντος μεινος θειλουθιω
 κη ουτ οφειλετη αυτυ ετι ουθεν παρ ταν
 πολιν αλλ απεχι παντα περι παντος
 35 κη αποδεδοανθι τη πολι τυ εχοντες
 τας ομολογιας ειμεν ποτι δεδομε
 νον χρονον ευβωλυ επινομιας φετια
 πετταρα βουεσσι σουν ιππυσ διακα
 της φικατι προβατυς σουν ηγυς χει
 40 λης αρχι τω χρονω ο ενιαυτος ο μετα
 θυναρχον αρχοντα ερχομενιυς απο
 γραφεσθη δε ευβωλον κατ ενιαυτον
 εκαστον παρ τον ταμιαν κη τον νομω
 ναν τα τε κανυματα των προβατων κη
 45 ταν ηγων κη ταν βουων κη ταν ιππων κη
 κα τινα ασαμα ιωνθι κη το πλειθος μει
 απογραφεσθω δε πλιονα των γεγραμ
 μενων εν τη σουγχωρεισι η δε κα τις
 (πρατ)τη το εννομιον ευβωλον οφειλε(τ
 50 ω α πολις) των ερχομενιων αργουριω
 (μνας π)ετταρακοντα ευβωλυ καθ εκα
 στον ενιαυτον κη τοκον φερετω δρα(χμας
 δουω)τας μνας εκαστας κατα μεινα
 (εκασ)τον κη εμπρακτος εστω ευβ(ωλυ
 55 α πολις) τ(ω)ν ερχομενι(ω)ν

- Θυνάρχου ἄρχοντος, μηνὸς Θει-
λουθίου, Ἀρχίαρος Εὐμείλου ταμί-
ας Εὐβούλω Ἀρχεδάμου Φωκεῖ χρέ-
ος ἀπέδωκα ἀπὸ τῆς συγγραφῆς
5 μετὰ τῶν πολεμάρχων καὶ
τῶν κατοπτῶν, ἀνελόμενος τὰς
συγγραφὰς τὰς κειμένας παρ' Εὐ-
φρονα καὶ Φειδίαν καὶ Πασικλῆ
καὶ Τιμόμειλον Φωκέας, καὶ Δημο-
10 τέλην Λυσιδάμου, καὶ Διονύσιον
Κηφισοδώρου Χαιρωνέα, κατὰ τὸ ψή-
φισμα τοῦ δήμου.

- Θυνάρχου ἄρχοντος, μηνὸς Ἀλαλ-
κομενίου, Ἄρων Πολυκλέους
15 ταμίαι ἀπέδωκε Εὐβούλω Ἀρχε-
δήμῳ Φωκεῖ ἀπὸ τῆς συγγραφῆς
τὸ κατάλοιπον, κατὰ τὸ ψήφισμα
τοῦ δήμου, ἀνελόμενος τὰς συγ-
γραφὰς τὰς κειμένας παρὰ Σώφι-
20 λον καὶ Εὐφρονα Φωκέας, καὶ παρὰ
Διονύσιον Κηφισοδώρου Χαιρωνέ-
α καὶ Λυσίδαμον Λαμοτέλους με-
τὰ τῶν πολεμάρχων καὶ τῶν κατο-
πτῶν.

- 25 Ἄρχοντος ἐν Ὀρχομενῷ Θυνάρχου, μη-
νὸς Ἀλαλκομενίου, ἐν δὲ Ἐλατεία Με-
νοίτου Ἀρχελάου, μηνὸς πρώτου. Ὁμο-
λογία Εὐβούλω Ἐλατειαίῳ καὶ τῇ πόλει Ὀρ-
χομενίων. Ἐπειδὴ κεκόμισται Εὐβου-
30 λος παρὰ τῆς πόλεως τὸ δάνειον ἅπαν
κατὰ τὰς ὁμολογίας τὰς τεθείσας Θυ-
νάρχου ἄρχοντος μηνὸς Θειλουθίου
καὶ οὐτ' ὀφείλεται αὐτῷ ἔτι οὐδὲν παρὰ τὴν
πόλιν, ἀλλ' ἀπέχει πάντα περὶ παντός,
35 καὶ ἀποδεδώκασιν τῇ πόλει οἱ ἔχοντες

- τὰς ὁμολογίας· εἶναι πρὸς δεδομέ-
 νον χρόνον Εὐβούλω ἐπινομίας, ἔτη
 τέτταρα, βουσι σὺν ἵπποις διακο-
 σίαις εἴκοσι, προβάτοις σὺν αἰξί χι-
 40 λλαιοῖς· ἄρχει τοῦ χρόνου ὁ ἐνιαυτὸς ὁ μετὰ
 Θύναρχον ἄρχοντα Ὀρχομενίοις· ἀπο-
 γράφεται δὲ Εὐβούλων κατ' ἐνιαυτὸν
 ἕκαστον παρὰ τὸν ταμίαν καὶ τὸν νομώ-
 νην, τὰ τε καύματα τῶν προβάτων καὶ
 45 τῶν αἰγῶν καὶ τῶν βοῶν καὶ τῶν ἵππων κἄν
 τινα ἄσημα ὦσι, καὶ τὸ πλήθος· μὴ
 ἀπογραφέσθω δὲ πλείονα τῶν γεγραμ-
 μένων ἐν τῇ συγχωρήσει. Ἐὰν δέ τις
 πράττῃ τὸ ἐνόμιον Εὐβούλων, ὀφειλ-
 50 ἔτω ἢ πόλις τῶν Ὀρχομενίων ἀργυρίου
 μναῖς τετταράκοντα Εὐβώλω καθ' ἕκα-
 στον ἐνιαυτὸν, καὶ τόκον φερέτω δραχμᾶς
 δύο τῆς μναῖς ἐκάστης κατὰ μῆνα
 ἕκαστον καὶ ἔμπρακτος ἔστω Εὐβούλω
 55 ἢ πόλις τῶν Ὀρχομενίων.

2329.

Tenian.

- (εδοξεν τῆ βουλι καὶ) τῶι δ(ημ)ῶι
 πρυτανε(ων γνωμ)ῆ επειδη αμ
 μωνιοσ ἀμμωνιου ἀνηρ ἀγαθοσ
 ἐστιν καὶ εὐνοουσ τῶι δ(ημ)ῶι
 5 τῶι τῆνιων καὶ διατελεὶ χρεῖα(σ)
 παρεχομενοσ καὶ κοινεὶ τει πολει
 καὶ καθ ἰδιαν τοισ ἐντυγχανουσιν
 αὐτῶι ἀναδεδεκται δε καὶ τῆν
 θεαροδοκιαν τῶν δ(ηλ)ιων ἀγα
 10 θει τυχει δεδοχθαι τει βουλει καὶ
 τῶι δ(ημ)ῶι ἐπαινεσαι τε αὐτον

- και στεφανωσαι Θ(α)λλ(ο)υ στεφαν(ωι εν τ)
 ωι ιερωι το του ποσειδωνος και της
 αμφιτριτης αρετης ενεκεν και
 15 ευνοιας της εις τον δημον των
 τηνιων ειναι δε αυτον και τους εκ
 γονους αυτου προξενους και ευ
 .εργετας της πολεως δεδοσθαι
 δε και προεδριαν εν τοις αγωσιν
 20 οισ συντελει η πολις και προσο
 δον προσ την βουλην και τον δη
 μον εαν του δεηται αναγραφαι
 δε τοδε το ψηφισμα εις στηλην (λι)
 θινην και στησαι εις το ιερον του (πο)
 25 σειδωνος και της αμφιτριτης

Ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ,
 πρυτάνεων γνώμη · Ἐπειδὴ Ἀμ-
 μώνιος Ἀμμωνίου ἀνὴρ ἀγαθός
 ἐστὶν καὶ εὖνους τῷ δήμῳ

- 5 τῷ Τηνίων, καὶ διατελεῖ χρείας
 παρεχόμενος καὶ κοινῇ τῇ πόλει
 καὶ καθ' ἰδίαν τοῖς ἐντυγχάνουσιν
 αὐτῷ, ἀναδέδεκται δὲ καὶ τὴν
 Θεαροδοκίαν τῶν Ἀηλίων · ἀγα-
 10 θῆ τύχη, δεδόχθαι τῇ βουλῇ καὶ
 τῷ δήμῳ ἐπαινεῖσαι τε αὐτὸν
 καὶ στεφανῶσαι Θαλλοῦ στεφάνῳ ἐν τ-
 ῷ ἱερῷ τὸ τοῦ Ποσειδῶνος καὶ τῆς
 Ἀμφιτριτῆς ἀρετῆς ἕνεκεν καὶ
 15 εὐνοίας τῆς εἰς τὸν δῆμον τῶν
 Τηνίων · εἶναι δὲ αὐτὸν καὶ τοὺς ἐκ-
 γόνους αὐτοῦ προξένους καὶ εὐ-
 εργέτας τῆς πόλεως · δεδόσθαι
 20 οἷς συντελεῖ ἡ πόλις καὶ πρόσο-

δον πρὸς τὴν βουλὴν καὶ τὸν δῆ-
 μον, εἴαν του δέηται. Ἀναγράψαι
 δὲ τόδε τὸ ψήφισμα εἰς στήλην λι-
 θίνην καὶ στήσαι εἰς τὸ ἱερόν τοῦ Πο-
 25 σειδῶνος καὶ τῆς Ἀμφιτρίτης.

IONIC.

2691. e.

(About B. C. 350.)

ετει πεμπτωι αρταξερξενσ βασιλενοντοσ
 μαυσσωλλου εξαιθραπευοντοσ μανιτα του
 πακτυω επιβουλευσαντοσ μαυσσωλλωι τωι εκατ
 ομν(ω)
 εν τωι ιερωι του διοσ του λαμβραννδου θυσιησ
 ενιαυ

5 σιησ και πανηγυριοσ εουσησ και μαυσωλλου μεν
 σωθεντοσ συν τωι δι μανιτα δε αυτου την δικην
 λαβοντοσ εν χειρων νομωι εγνωσαν μυλασεισ π
 αρη
 νομημενου του ιερου και μαυσωλλου του ευερ
 γετεω ερευναν ποιησασθαι ει τισ και αλλοσ με
 τε(σ)

10 χεν η εκοινωνησεν της πραξιωσ ελεγχθεντοσ δε
 και θυσσου του συσκω και κριθεντοσ συναδικ
 ει(ν)
 μετα μανιτα εδοξε μυλασευσιν και επεκυρωσαν
 αι τρεισ φυλαι τα μανιτα του πακτυω και θυσ
 σου

του συσκω προστεθηναι μαυσσωλλωι και τα
 15 κτηματα επωλησεν η πολισ δημοσιη επαρασ

ποιησαμενη τουτων τας ωνας τοις πριαμενοις
κυριας ειναι και μητε προτιθεναι μητε επιψηφι
ζειν

μηδενα ει δε τις ταυτα παραβαινοι εξωλη γινε
σθαι και αυτον και τους εκεινου παντας

- Ἔπει πέμπτῳ Ἀρταξέρξευς βασιλεύοντος,
Μαυσσώλλου ἔξαιθραπέυοντος · Μανίτα τοῦ
Πακτύω ἐπιβουλεύσαντος Μαυσσώλλῳ τῷ Ἐκατόμνω
ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Λαμβραύνδου, Θυσίης ἐνιαυ-
5 σίης καὶ πανηγύριος εὐσίης, καὶ Μαυσσώλλου μὲν
σωθέντος σὺν τῷ Διὶ, Μανίτα δὲ αὐτοῦ δίκην
λαβόντος ἐν χειρῶν νόμῳ, ἔγνωσαν Μυλασεῖς παρη-
νομημένου τοῦ ἱεροῦ καὶ Μαυσσώλλου τοῦ εὐερ-
γέτεω, ἔρυνναν ποιήσασθαι εἰ τις καὶ ἄλλος μετέσ-
10 χεν ἢ ἐκοινώνησεν τῆς πράξιος · ἐλεγχθέντος δὲ
καὶ Θύσσου τοῦ Σύσκω καὶ κριθέντος συναδικεῖν
μετὰ Μανίτα, ἔδοξε Μυλασεῦσιν, καὶ ἐπεκύρωσαν
αἱ τρεῖς φυλαὶ, τὰ Μανίτα τοῦ Πακτύω καὶ Θύσσου
τοῦ Σύσκω προστεθῆναι Μαυσσώλλῳ, καὶ τὰ
15 κτήματα ἐπώλησεν ἢ πόλις δημοσίῃ, ἐπάρας
ποιησαμένη τούτων τὰς ὠνάς τοῖς πριαμένοις
κυριας εἶναι, καὶ μήτε προτιθέναι μήτε ἐπιψηφίζειν
μηδένα · εἰ δὲ τις ταῦτα παραβαίνοι, ἐξώλη γινε-
σθαι καὶ αὐτὸν καὶ τοὺς ἐκείνου πάντας.

Line 1. Ἀρταξέρξευς, gen. sing. contracted from Ἀρταξέρξεος. In the common dialect Ἀρταξέρξεης has gen. -ου. — 2. ἔξαιθραπέυοντος, the same as the common σαιτραπέυοντος. — Μανίτα, gen. sing. from Μανίτας. — 3. Πακτύω, gen. sing. for Πακτύεω, from Πακτύης. — 7. παρηνομημένου, perf. pass. part. from παρανομέω. The syllabic augment is lengthened into η, after the analogy of its imperfect παρηνόμουν (Rem. § 19). Compare εἴληχα, εἴληφα, &c. (Rem. § 14.) — 11. Σύσκω, gen. sing. implying nom. Σύσκησ;

REMARKS ON THE INSCRIPTIONS.

Changes of the preposition ἐκ, ἐξ.

1. The preposition ἐκ before β, δ, λ, μ, is often changed into εγ. E. g.

- εγ βενδιδειων — ἐκ Βενδιδείων (157)
 εγ διονυσίων — ἐκ Διονυσίων (157)
 εγδοσεις, εγδοτω — ἐκδόσεις, ἐκδότω (1570. a)
 εγ λασβο — ἐκ Λάσβου (139)
 εγ λιμενος — ἐκ λιμένος (525)
 εγλυθεντων — ἐκλυθέντων (Boeckh. Athen. Nav. p. 453)
 εγ μεγαρων — ἐκ Μεγάρων (175)
 εγ μυρινησ — ἐκ Μυρίνης (168. b)
 εγ μυρρινουτησ — ἐκ Μυρρίνουτης (Boeckh. Athen. Nav. p. 450)

2. When the word governed by ἐκ begins with σ, κ is changed into χ. E. g.

εχ σαμο — ἐκ Σάμου (147)

3. Frequently ἐκ and the noun governed by it are written as one word. E. g.

- εξαλαμιнос — ἐκ Σαλαμῖνος (2907)
 εξυρου — ἐκ Σύρου (2347. c)
 εξυβριτιασ — ἐκ Συβριτίας (3049)

4. The full form of this preposition, ἐξ, is found before a consonant; ἐξ ρηνειασ, for ἐκ Ῥηνείας (158. A).

Changes of the preposition εἰς and the article τὰς.

5. Before a word beginning with Σ, the preposition εἰς sometimes drops σ. E. g.

ειστηλασ — εἰς στήλας (108; 93)

Compare the article τὰς before the same word; ταστηλασ for τὰς στήλας (3044).

N before a labial.

6. At the end of a word, N is very often changed into M, when the next word begins with a labial (π, β, φ). E. g.

- τημ πολιν — τὴν πόλιν (105)
 τωμ πολεων — τῶν πόλεων (75)
 μεμ ποθει — μὲν ποθεῖ (170)

- εμ πολει — ἐν πόλει (76)
 Ηοιαμ περ — ὅταν περ (76)
 εστιμ περι — ἐστὶν περὶ (101)
 αυτομ προξενον — αὐτὸν πρόξενον (1052)
 εγλεγειμ παρ αυτου — ἐκλέγειν παρ' αὐτοῦ (101)
 εμ βουλευτηριωι — ἐν βουλευτηρίῳ (124)
 τομ βομον — τὸν βωμόν (160)
 τομ φορον — τὸν φόρον (75)
 μεμ φουχασ — μὲν ψυχᾶς (170)

7. Sometimes *N* before a labial remains unchanged even in the middle of a word. E. g.

- συμμαχια — συμμαχία (11)
 ελανβανεν — ἐλαμβανεν (71)

Further, not unfrequently *N* takes the place of *M* before a labial. E. g.

- αμεμφεσ — ἀμεμφές (3)
 κλειονβροτοσ — Κλειόμβροτος (165)
 ολυμπιο — Ὀλυμπίου (30)
 ολυμπιοι — Ὀλυμπίῳ (11; 99)

N before a palatal.

8. Before a palatal (*κ, γ, χ*), *N* at the end of a word is very often changed into *Γ*. E. g.

- τωγ καιρων — τῶν καιρῶν (101)
 εγ κυκλοι — ἐν κύκλῳ (160)
 αγ και — ἄν και (101)
 εωγ και — ἐὼν και (1052)
 ατελειαγ και — ἀτέλειαν και (1052)
 τογ γραμματεα — τὸν γραμματέα (84)
 Ηιερογ χρηματων — ἱερῶν χρημάτων (147)
 ταγ χωραν — τὰν χώραν (2905, 46)

9. Sometimes *N* before a palatal remains unchanged even in the middle of a word. E. g.

- ενενκαμενου — ἐνεγκαμένου (401)
 ενγραφαι — ἐγγράφαι (93)
 λανχανοντων — λαγχανόντων (2556)

Further, not unfrequently *N* takes the place of *Γ* before a palatal. E. g.

- ανανκησ — ἀνάγκης (1001)
 ενγυσ — ἐγγύς (22; 1794. *h*)
 επανγγελεται — ἐπαγγέλλεται (107)

These orthographical phenomena will be easily accounted for, if we suppose that *N* or *Γ* before a palatal had the sound of *NG*.

N before a Liquid.

10. *N* at the end of a word before a liquid (*λ, μ*) is often changed into that liquid. E. g.

τολ λογιστον — τῶν λογιστῶν (76)
 τολ λογον — τὸν λόγον (76)
 τωμ μισθωσεων — τῶν μισθώσεων (82)
 τεμ μνσιαν — τὴν Μνσίαν (143)

Sometimes *N* remains unchanged before a liquid; as *παλι-λύτων* (Boeckh. Athen. Nav. p. 408).

Changes of the Prepositions ἐν and σύν.

11. The preposition *ἐν* before *Σ* is often changed into *εσ*. E. g.

εσ σιδωνι — ἐν Σιδῶνι (87)
 εσ σαμοι — ἐν Σάμῳ (147)
 εσ σιγγοι — ἐν Σίγγῳ (171)
 εσ συλωι — ἐν σύλῳ (2447, b)
 εσ σιτηλι — ἐν σιτήλῃ (ibid.)

Before *στήλη* it often drops the *ν* as *εσιτηλι*, for *ἐν στήλῃ* (87). Sometimes *ν* is dropped and *ε* becomes *ει* as *εισιτηλι*, for *ἐν στήλῃ* (213).

12. The preposition *σύν* sometimes drops *ν* before *σ* followed by a vowel; as *συσεμαινεσθον*, for *συσημαινέσθων* (76).

Sometimes it remains unchanged even before *σ* followed by two consonants; as *συνσφραγισαμένων*, for *συσφραγισαμένων* (3137).

N movable (ἐφελκυστικόν).

13. It is often omitted before a vowel. On the other hand, it is as often found before a consonant. E. g.

εγραμματαε ευπειθεσ — ἐγραμμάτενεν, Εὐπείθης (76)
 ειπε αποδοναι — εἶπεν ἀποδούναι (76)
 ταμιασι Ηοισ — ταμίασιν οἷς (139)
 εδοχσεν τει βολει — ἔδοξε τῇ βουλῇ (76)
 εδωκεν συκεευσιν — ἔδωκε Συκειεύσιν (8)

Doubling of Consonants.

14. Not unfrequently a word is written with a simple consonant when commonly that consonant is doubled. E. g.

αλαλοισ, αλ — ἀλλάλοις, ἄλλ' (11)
 εγραμενοι — ἐγραμμένῳ (11)
 προκονεσιο — Προκοννησίου (8)
 αραβδοτα — ἀράβδωτα (160)
 ιπομεδον — Ἴπομέδων (2)

15. Σ is often doubled before a consonant; most commonly before τ. E. g.

αριστον — Ἄριστων (1)
 αριστοδαμος — Ἄριστόδαμος (13)
 τελεσσιας — Τελέστιας (166)
 ασκληπιοδωρος — Ἄσκληπιόδωρος (879)
 αριστοφανησ — Ἄριστοφάνης (1638)

16. A rough mute (θ, φ) is sometimes doubled in the middle of a word. E. g.

αφφιανος — Ἄφφιανός or Ἄππιανός (427)
 σαφφου — Σάφφου (1927)
 καθθεσαν — κάτθεσαν (2169)
 κλεοθθισ — Κλεοτθίς (2211, b, vol. II. p. 1029)

We find also σαφφο for σαφφο or σαπφο, Σαφφώ, *Sappho*, (Millingen, plat. xxxiii.).

17. We suppose that, in poetry, a short syllable was often made long by position by doubling the following consonant in pronunciation. In fact we find υπολλυκαβαν, for ὑπὸ λυκάβαν, in the following pentameter verse;

τρισον υπολλυκαβαν γραμματικος τελεω (2169)
 τρισσὸν ὑπὸ λυκάβαν Γραμματικὸς τελέω

Crasis and Elision.

18. When the preceding word ends in a diphthong, the second vowel (ι, υ) of that diphthong is dropped before the two words are united by crasis. E. g.

ταντία — τὰ ἀντία (2557, B)
 τοῦρμοκράτειος — τοῦ Ἐρμοκράτειος (8)
 τῶσύλω — τῷ ἀσύλω (2557, B, 4)
 τῶγῶνος — τοῦ ἀγῶνος (3044)
 τῆπάρη — τῇ ἐπάρη (3044)

ἡπάρη — ἡ ἐπάρη (3044)
 ἀδελφοί — οἱ ἀδελφοί (8)
 τὰργεῖοι — τοὶ Ἀργεῖοι (29)
 τῶπόλλωνι — τῷ Ἀπόλλωνι (39)
 καγῶ — καὶ ἐγῶ (8)
 κἀπίστατον — καὶ ἐπίστατον (8)
 κῆς (Doric) — καὶ ἐς (2554)
 κῆπι (Doric) — καὶ ἐπί (1688)
 κᾶφ ὕψους — καὶ ἀφ' ὕψους (3588)
 κᾶρτεμιν — καὶ Ἀρτεμιν (2554)
 κῆπαινέομεν (Doric) — καὶ ἐπαινέομεν (3047)

19. The conjunction *καὶ* drops *αι* before the diphthongs *αι*, *ει*, *ου*· as *καὶ τις*, for *καὶ αἷ τις* (2554); *κεῖκοσι*, for *καὶ εἴκοσι* (2321); *κοῦκέτι*, for *καὶ οὐκέτι* (3019). — We find *καιμον*, that is *καμόν*, for *καὶ ἐμόν* (3588, 8); but this is evidently a mistake; in the same inscription we find *καφ υψους*, for *καὶ ἀφ' ὕψους*.

20. We see then that in case of crasis, *iota* is subscribed only when it is at the *end* of the syllables to be contracted; as *κᾶτα*, for *καὶ εἷτα*.

21. Crasis and Elision were very often left to pronunciation.
 E. g.

το αἴντο λιθο εμι ανδριασ και το σφελασ (10)
 τοῦ αὐτοῦ λίθου εἰμι ἀνδριάς καὶ τὸ σφέλας
 ταῦτοῦ λίθου εἴμ' ἀνδριάς καὶ τὸ σφέλας
 φυλην κεκροπιδον εργωι εδρασε αγαθα (85)
 φυλὴν Κεκροπιδῶν ἔργωι ἔδρασ' ἀγαθά
 τοιωνδε ανδρων η πολισ οπποταν αυτισ αμαρτη (173)
 τοιῶνδ' ἀνδρῶν ἡ πόλις ὀππόταν αὐτις ἀμάρτη
 βουλησ με αρειασ ψηφος εστησε ενθαδε (426)
 γενουσ τε εκατι και αρειτησ οση νεω
 βουλῆς μ' Ἀρείας ψῆφος ἔστησ' ἐνθάδε,
 γένους θ' ἑκάτι κἀρειτῆς ὄση νέω.
 φραδαισι νυμφων το αντρον εξηργασατο (456, a)
 φραδαῖσι Νυμφῶν τᾶντρον ἐξηργάσατο
 εμι δε αριστοκλησ πειραιευσ παισ δε μενωνοσ (749)
 εἰμὶ δ' Ἀριστοκλῆς Πειραιεύς, παῖς δὲ Μένωνος
 ουσαν και κατα γησ και τιμησω σε αχρι αν ζω (808)
 οὔσαν καὶ κατὰ γῆς καὶ τιμήσω σ' ἀχρι ἂν ζῶ

σωμα προην δε αιθηρ ελαβεν παλιν οσπερ εδωκεν (1001)
 σῶμα · προὴν δ' αἰθῆρ ἔλαβεν πάλιν ὅσπερ ἔδωκεν
 εικονα τηνδε ανεθηκε φορυστας παις ο τριακος (1582)
 εἰκόνα τήνδ' ἀνέθηκε Φορύστας παῖς ὁ Τριᾶκος
 κειμεθα και ευσεβειων εν οικηροισ θαλαμοις (2055, b)
 κείμεθα κεύσεβέων ἐν οικηροῖς θαλάμοις

Dative Plural in ασι, and Adverbs in ησι.

22. The usual form of the dative plural of ταμίας is ταμια-
 σι, that is ταμίασι (138; 139).

23. The adverbial ending ησι is never found with iota sub-
 script; thus, αθηνησι, that is Ἀθήνησι, never αθηνησι, (158,
 A, B.)

Nominative Plural in ης from Nouns in εύς.

24. We find οι πλυνης, for οἱ πλυνῆς or πλυνεῖς, from the noun
 ὁ πλυνεύς (455).

Nominative Dual in ει for η from Neuters in ος.

25. The ending εε of the nominative dual of nouns in ος,
 gen. εος, is contracted into ει. E. g.

σκελε, that is σκέλει, from σκέλος (150, A)

ζευγε, that is ζεύγει, from ζεύγος (150, B)

Doric Future.

26. The Doric dialect often changes the ending -έω, -έομαι,
 of the future of liquid verbs into ίω. E. g.

έμμενίω for έμμενέω from έμμένω (2554)

27. The endings -σῶ, -σοῦμαι, of the Doric future, are often
 resolved into -σεω, -σεομαι, which may be changed into -σιω,
 -σιομαι, according to the preceding paragraph. E. g.

όρκιξέω for όρκιξῶ (όρκίξω), from όρκίξω (1688). Compare
 (πέσομαι) πεσοῦμαι, πεσέομαι.

βοαθασίω for βοαθασῶ (βοηθήσω), from βοηθέω (2554)

προλειπίω for προλειπῶ (προλείψω), from προλείπω (2554)

πραξιόμεν for πραξοῦμεν (πράξουεν), from πράσσω (3048)

χαριξιόμεθα for χαριξοῦμεθα (χαρισόμεθα), from χαρίζομαι
 (3048)

28. The new endings -σεομεν, -σεοντι, -σεομαι, -σεομεθα,

-σεονται may be contracted into -σεῦμεν, -σεῦντι, -σεῦμαι, -σεῦμεθα, -σεῦνται. E. g.

διαλυσεῦντι for διαλυσοῦντι (διαλύσουσι), from διαλύω (2671)
 ὑπαρξεῦντι for ὑπαρξοῦντι (ὑπάρξουσι), from ὑπάρχω (2671)

29. Even the future passive changes ομαι into οῦμαι, as συνάθησοῦνται for συναχθήσονται, from συνάγω (2448).

Aorist Active of Verbs in αἰνω, αἰρω.

30. The endings -ηνα or -ανα, -ηρα or -αρα, are always found without the iota subscript. This fully establishes our rule (Rem. § 56, 2. 3). E. g.

ἐπέκρᾶνε from ἐπικραίνω (2237)

ἀνέφηγε — ἀναφαίνω (2374)

καθῆραντων — καθαίρω (2374)

κατᾶραι — καταίρω (2347)

ἐπάρη, ἐπάρας — ἐπαίρω (2953)

ἦρε, ἄραιτο — αἶρω (247; 1907)

We find also perf. pass. imperat. 3 sing. ἦρθω from αἶρω.

Bæotic third Person Plural in -νθι.

31. The Bæotic dialect changes the pronominal suffix -ντι into -νθι. E. g.

αποδεδοανθι — ἀποδεδόαντι, from ἀποδίδωμι (1569)

ἰωνθι — ἔωντι, ἔωσι, ὦσι, from εἶμι (ibid.)

The element (θ) of analogical ending of the third person singular (-θι) is found in the English indicative; as *ha-th* (ἁ-θ), *ende-th* (ἔνδε-θ). Compare -θι of the 2 sing. imperat. active; as *φάθι*, *ἴθι*, *πῖθι*.

Perfect Active Participle in -εια, -να, for -νῖα.

32. In a Doric inscription (2448, I.) we find the participles ἐπιτετελεκεῖα, ἐστακεῖα, συναγαγοχεῖα, for the common ἐπιτελεκεῦια, ἐστακεῦια, συναγηγοχῦια or συναγηγοχῦια, from ἐπιτελέω, ἵστημι, συνάγω. The same inscription (II. III.) contains the indicative συναγάγοχα, for the common συναγήγοχα (3595) the full form of συναγήοχα.*

* The reader will perceive that when the author erroneously stated under ἄγω that συναγαγοχῖα stood for pluperf. συναγηγόχια, he went on the supposition that Matthiæ (to whose Grammar he referred) could easily perceive the difference between a verb and a participle. There is no such pluperfect as ἀγαγόχια.

33. In some of the recently discovered Attic inscriptions, *-va* is used for *-vīa*. E. g.

παρειληφῶα — *παρειληφῶια* (Boeckh. Athen. Nav. p. 540).

Aorist Passive Infinitive in -ην.

34. In an Æolic inscription (3524) we find *οντεθην, γενηθην, εισενεχθην, επιγραφην, στεφανωθην*, to be accented *οντέθην, γενήθην, εισενέχθην, επιγράφην, στεφανώθην*, for the common *έντεθῆναι, γενηθῆναι, εισενεχθῆναι, επιγραφῆναι, στεφανωθῆναι*. See also *μεθύνσθην* under *μεθύσκω*.

Imperative 3 pers. plur. in -τω for -των.

35. In some of the Doric inscriptions the 3 plur. of the imperative active takes *-τω* for *-των*. E. g.

παρεχόντω — *παρεχόντων*, from *παρέχω* (1699)

έόντω — *έόντων* (*όντων*), from *εἰμί* (1699)

ἀποστειλάντω — *ἀποστειλάντων*, from *ἀποστέλλω* (1845)

ποιούντω — *ποιούντων*, from *ποιέω* (1845)

This ending is evidently the same as the Latin *-nto*; as, *sunto* (*έόντω*), *amanto* (*φιλούντω*), *docento* (*διδασκόντω*), *faciunto* (*ποιούντω*).

Infinitive of Verbs in -άω.

36. The contracted form of the infinitive of verbs in *-άω* is found without the iota subscript, which shows that it is contracted not from *-άειν*, but from the Doric *-άεν*. We may therefore safely reject the orthography *-ᾶν*. E. g.

τιμᾶν from *τιμάω* (2569)

περιορᾶν from *περιοράω* (2919)

Iota Subscript.

37. In inscriptions cut before the Roman period, the iota subscript, so called, is a regular letter; as *τηι βουληι, τωι ταμιαι*, for our *τηῖ βουλῆ, τῷ ταμίᾳ*.

38. In inscriptions cut during the Roman period, the iota subscript is generally omitted. E. g.

γερουσία, βουλῆ, γυμνασίω — *-σία, -λῆ, -σίω* (2782)

39. The authography *α, η, ω*, as also the absurd expression *διφθογγοι καταχρηστικαί*, *improper diphthongs*, was introduced long after this *ι* ceased to be pronounced.

40. It must be observed, however, that in some of the less cultivated dialects (as the Æolic), the *ι* subscript was *often* (not always) omitted, even during the flourishing period of the Greek language; especially in the *dative singular* of the second declension (Gregor. Corinth. p. 606), and the *third person singular* of the subjunctive active. E. g.

τῷ δάμῳ, Ἐλπινίῳ — τῷ δάμῳ, Ἐλπινίῳ (3523)

χρυσέῳ, στεφάνῳ — χρυσέῳ, στεφάνῳ (3640)

τῷ ἐκκλησίᾳ — τῷ ἐκκλησίᾳ (ibid.)

δόκη, πάσχη — δοκῆ, πάσχῃ (1841; 1843; 1850)

ἐνδεύῃ, πάθῃ, αἴρεθῆ — ἐνδεύῃ, πάθῃ, αἴρεθῆ (2166; 2448)

ἀναγραφῆ, ἀνατεθῆ — ἀναγραφῆ, ἀνατεθῆ (3640)

Compare the Latin dat. sing. of the 2d declension; as *domino*.

41. The formula ἐφ' ᾧ τε, *on condition that*, is always found ἐφ' ω τε, without the *ι* subscript; see Inscription 93; 1704.

42. According to Buttman (Larger Gram. § 116. n. 8), the *ι* subscript under *η* is *improperly written* in those forms of which no actual nominative, as root, is extant; consequently πῆ, ὄπη, πάντη, ἀλλαχῆ. His theory, however, is contradicted by ὄπη, Doric ὄπα, actually found in ancient inscriptions of undoubted authority (Boeckh. 1841; 1843; 3053). It is perfectly clear, therefore, that the *ι* under *η*, in the forms πῆ, πῆ, ὄπη, is *improperly omitted*.

Æolic αἰσ, οἰσ, from ανσ, ονσ.

43. When *ν* is dropped before *σ*, the Æolic dialect lengthens the preceding *α*, *ο*, into *αι*, *οι*, respectively. E. g.

δικάσαις — δικάσαις (δικασαντις, δικασανς)

παῖς, παῖσα — παῖς, παῖσα (παντις πανς, παντσα πανσα)

οἰκήσοισι, ἐμμενέοισι — οἰκήσουσι, ἐμμενέουσι (οικησονσι, ἐμμε-
νεονσι)

μοῖσα — μοῖσα οἱ μῶσα (μαοντσα, μαονσα, μαοισα)

We may therefore assume that the common *ᾱσ*, *ονσ* become, in the Æolic and Doric dialects, *αισ*, *οἰσ* only when they arise out of *ανσ*, *ονσ*.

44. In the first declension, the Æolic dialect changes *ας* of the *accusative plural* into *αις*. In the second declension, for the common ending *ονς*, it uses *οἰς*. E. g.

ταῖς δίκαις — τὰς δίκας (3640)

εἰκονας χρυσίαις — εἰκόνας χρυσέας (3524)

κάτιοις νόμοις — κατὰ τοὺς νόμους (3640)

στρατάγοις — στραταγούς, στρατηγούς (ibid.)

πρὸς τοῖς βασιλέας — πρὸς τοὺς βασιλεῖς (2166, c)

This shows that the accusative plural of all the declensions is formed by annexing ς to the accusative singular; thus $\tau\acute{o}\upsilon\varsigma$, $\acute{\alpha}\gamma\alpha\theta\acute{o}\upsilon\varsigma$, $\tau\acute{\alpha}\varsigma$, $\acute{\alpha}\gamma\alpha\theta\acute{\alpha}\varsigma$ come from $\tau\acute{o}\nu\varsigma$, $\acute{\alpha}\gamma\alpha\theta\acute{o}\nu\varsigma$, $\tau\acute{\alpha}\nu\varsigma$, $\acute{\alpha}\gamma\alpha\theta\acute{\alpha}\nu\varsigma$. In fact, $\tau\acute{o}\nu\varsigma$ for $\tau\acute{o}\upsilon\varsigma$, and $\pi\rho\epsilon\iota\gamma\epsilon\upsilon\tau\acute{\alpha}\nu\varsigma$ for $\pi\rho\epsilon\iota\gamma\epsilon\upsilon\tau\acute{\alpha}\varsigma$ ($\pi\rho\epsilon\sigma\beta\epsilon\upsilon\tau\acute{\alpha}\varsigma$) are found in some of the Cretan inscriptions (3050, 14; 3058, 4).

45. Digammated Words in the Inscriptions.

- $\alpha\text{F}\nu\tau\omicron$ — $\alpha\upsilon\tau\omicron\upsilon$, from $\alpha\upsilon\tau\acute{o}\varsigma$ (10)
 $\alpha\rho\gamma\epsilon\iota\text{F}\omicron\iota$, doubtful — Ἀργεῖοι (29)
 $\alpha\upsilon\lambda\alpha\text{F}\nu\delta\omicron\varsigma$ — $\alpha\upsilon\lambda\omega\delta\acute{o}\varsigma$ (1583)
 $\beta\alpha\kappa\epsilon\upsilon\text{F}\alpha\iota$ — for Βακεύα , from Βακεύας , a man's name (1639)
 $\delta\iota\text{F}\iota$ — for $\Delta\iota\acute{\iota}$, from Ζεύς , $\Delta\iota\acute{o}\varsigma$ (29)
 $\epsilon\rho\text{F}\alpha\omicron\iota\omicron\iota\varsigma$ — Ἡραοῖοις , from Ἡραοῖος (11)
 $\text{F}\alpha\lambda\epsilon\iota\omicron\iota\varsigma$ — Ἡλείοις , from Ἡλεῖος , an Elean (11)
 $\text{F}\alpha\rho\gamma\omicron\nu$ — ἔργον (11)
 $\text{F}\alpha\rho\nu\omega\nu$ — Ἄρων , a man's name (1569)
 $\text{F}\alpha\upsilon\chi\iota\omega\nu$, the same as $\text{F}\alpha\upsilon\chi\iota\omega\nu$ — Ἄξιων , from Ἄξιος , a native of Ἄξος , Αξος (3050). The other name of this city is ᾽Οαξος (Stephanus Byzantinus). Ἄξος is derived from ἄγνυμι ($\text{F}\alpha\gamma\omega$), and its original form was $\text{F}\alpha\chi\omicron\varsigma$, which was changed into ᾽Οαξος . (Compare ᾽Οἰλέυς , from $\text{F}\iota\lambda\epsilon\upsilon\varsigma$, Rem. § 1.)
 $\text{F}\epsilon\lambda\alpha\tau\iota\alpha$ — Ἐλάτεια , a city (1569)
 $\text{F}\epsilon\lambda\alpha\tau\iota\eta\upsilon$ — Ἐλατειαῖω , from Ἐλατειαῖος , a native of Elatea .
 $\text{F}\epsilon\pi\omicron\varsigma$ — ἔπος (11)
 $\text{F}\epsilon\tau\omicron\varsigma$ — ἔτος (11; 1569). This word was also pronounced ἔιτος , with the rough breathing; hence the formula $\epsilon\phi\epsilon\tau\eta$, that is, $\epsilon\phi'$ ἔτη , for $\epsilon\pi'$ ἔτη , in a later inscription (Gruter's Inscript. p. cccxxvii.); also $\pi\epsilon\nu\tau\alpha\text{F}\epsilon\tau\eta\rho\iota\delta\alpha$, that is, $\pi\epsilon\nu\tau\alpha\epsilon\tau\eta\rho\iota\delta\alpha$, in the Heracleian tables.
 $\text{F}\iota\delta\iota\omicron\varsigma$, the same as $\text{F}\iota\delta\iota\omicron\varsigma$ — ἴδιος , in the Heracleian tables. Compare Latin viduus . ἴδιος was sometimes pronounced ἰδιος , with the aspirate, in the expression $\kappa\alpha\theta\ \text{ἰδιαν}$, that is, $\kappa\alpha\theta'$ ἰδιαν , in the Tenian inscriptions, (2329; 2335).
 $\text{F}\iota\kappa\alpha\tau\iota$ — εἴκατι , εἴκοσι (1569)
 $\text{F}\iota\sigma\omicron\tau\epsilon\lambda\iota\alpha$ — ἰσοτελία , ἰσοτέλεια (1562; 1563)
 $\text{F}\omicron\iota$ — οἶ , from ἴ (1565)
 $\text{F}\omicron\iota\kappa\iota\alpha$ — οἰκία (4; 1565)
 $\text{F}\rho\alpha\tau\rho\alpha$ — ῥάτρα , ῥήτρα (11)
 $\text{F}\nu\kappa\iota\alpha$, Bæotic — $\text{F}\omicron\iota\kappa\iota\alpha$, οἰκία (1562; 1563; 1564)
 $\kappa\iota\theta\alpha\rho\alpha\text{F}\nu\delta\omicron\varsigma$ — $\kappa\iota\theta\alpha\rho\omega\delta\acute{o}\varsigma$ (1583)
 $\kappa\omega\mu\alpha\text{F}\nu\delta\omicron\varsigma$ — $\kappa\omega\mu\omega\delta\acute{o}\varsigma$ (ibid.)
 $\rho\acute{\alpha}\psi\alpha\text{F}\nu\delta\omicron\varsigma$ — $\rho\acute{\alpha}\psi\omega\delta\acute{o}\varsigma$ (ibid.)
 $\tau\rho\alpha\gamma\alpha\text{F}\nu\delta\omicron\varsigma$ — $\tau\rho\alpha\gamma\omega\delta\acute{o}\varsigma$ (ibid.)

APPENDIX II.

REMARKS ON THE ALPHABET.

Oriental.	Old Greek.	Attic.	Old.	New.	Greek.	Latin.
Ⲁⲗⲓⲫ	Α ἄλφ	Α ἄλφα	Α	Α	Α	Α
ⲃⲉⲛ	Β βῆτα	Β βῆτα	Β	Β	Β	Β
Ⲅⲓⲙⲓⲗ	Γ γᾰμμα	Γ γᾰμμα	Γ	Γ	Γ	Γ
Ⲅᾰⲗⲓⲃ	Δ δᾰλτα	Δ δᾰλτα	Δ	Δ	Δ	Δ
Ⲉ	Ε εἰ	Ε εἰ	Ε	Ε	Ε	Ε
ⲟⲩⲁⲩ	Ζ ζῆτα	Ζ ζῆτα	Ζ	Ζ	Ζ	Ζ
Ⲅⲁⲓⲛ	Η ἥτα	Η ἥτα	Θ	Θ	Η	Η
Ⲉⲃ	Θ θῆτα	Θ θῆτα	Ι	Ι	Θ	TH
ⲓⲱⲃ	Ι ἰῶτα	Ι ἰῶτα	Κ	Κ	Ι	I, J
ⲕᾰⲫ	Κ κᾰππα	Κ κᾰππα	Λ	Λ	Κ	C (K)
ⲗᾰⲙⲓⲃ	Λ λᾰμβδα	Λ λᾰμβδα	Μ	Μ	Λ	L
ⲙῆⲙ	Μ μῦ	Μ μῦ	Ν	Ν	Μ	M
ⲛⲟⲩⲛ	Ν νῦ	Ν νῦ		Ξ	Ν	N
ⲥᾰⲙⲓⲕ	Ⲙ σᾰγμα	Ⲙ σᾰγμα	Ο	Ο	ⲟ, ⲥ	S
Ⲉⲓⲛ	Ο οὔ	Ο οὔ	Π	Π	Ο	O
ⲫῆ	Π πᾰ	Π πᾰ	Ρ	Ρ	Π	P
ⲧⲟⲥⲁⲃῆ	Ξ ξῖ	Ξ ξῖ	Σ	Σ	Ξ	X
ⲕᾰⲫ	Ϟ κᾰππα	Ϟ κᾰππα	Τ	Τ	Ϟ	Q
ⲣῆⲕⲥ	Ρ ῥᾰ	Ρ ῥᾰ	Υ	Υ	Ρ	R
ⲕⲥᾰⲓⲛ	Σ σᾰν	Σ σᾰν	Φ	Φ	Σ	
Ⲅⲁⲩ	Τ ταῦ	Τ ταῦ	Χ	Χ	Τ	T
				Ψ	Υ	U, Y, V
				Ω	Φ	PH
					Χ	CH
					Ψ	PS
					Ω	O

1. The old Greek alphabet was *the same* as the Oriental. This is evident,

(1.) From the NAMES of the letters; thus, ἄλφα, βῆτα, γάμμα, δέλτα, εἰ, βαῦ, &c., are essentially the same as ἄλεφ, βήθ, γίμελ, δάλεθ, ἦ, οὔαῦ, &c.

(2.) From the FORM of the letters; compare the old Greek letters with the Hebrew coin-letters; also with the Samaritan alphabet. (Rose's Inscript. Græc. p. xiv.; see also the first forty-three inscriptions in Boeckh's Corp. Inscript. Græc.)

(3.) From their ARRANGEMENT; thus, ἄλφα, βῆτα, γάμμα, δέλτα, εἰ, &c., numerically correspond to the Oriental ἄλεφ, βήθ, γίμελ, δάλεθ, ἦ, &c. In the new Attic alphabet, however, ξι (τσαδῆ) occupies the place of σίγμα (σάμεχ); but this is unimportant.

(4.) FROM TRADITION.

2. The old Attic alphabet is found in Attic inscriptions cut *before* the archonship of Euclides (B. C. 403). The new Attic (called also the Ionic) alphabet is the same as that used at the present day, and called "the Greek alphabet."

E, H.

3. In the old Greek alphabet, the character *E* represents the vowels ε, η, or the diphthong ει. In the new Attic alphabet it represents ε, or ει. The diphthong ει, however, is often represented in the usual way (EI) even in Attic inscriptions cut before the archonship of Euclides. During the Alexandrian period, it was generally represented by EI. E. g.

αθεναιοι, παρεδοθε — Ἀθηναῖοι, παρεδόθη (147)
 ευπειθεσ, επεσιατε — Εὐπείθησ, ἐπεσιάται (76)
 επιθεναι, τρεσ — ἐπιθειναι, τρεῖσ (160)
 οφειλομενα, πρυτανεσ — ὀφειλόμενα, πρυτάνεισ (76)
 πολεσ, εργαστο — πόλεισ, εἴργαστο (75; 160)
 μελεδαινεν, χρηματιζεν — μελεδαίνειν, χρηματίζειν (8; 80)
 επειδαν, πραθει — ἐπειδάν, πραθειῆ (76)
 τει αθεναιαι — τηῆ Ἀθηναίαι (76)

4. The character *H*, in the old Greek alphabet, had the power of the Latin *H*; that is, it corresponded to the *rough breathing* (δασεῖα) of the later Greeks. It was often *omitted*. E. g.

Ηεροποιοι, Ηοσα — ἱεροποιοί, ἴσα (76)
 Ηουτοι, οσιον — οὔτοι, ὄσιον (ibid.)
 Ηα, α, Ηοι, οι, Ηεδε, ε, αισ — ἄ, οἶ, ἦδε, ἦ, αῖσ (ibid.)

Ἡμεραι, εμεραι, Ἡνπαργυρον — ἡμέρα, ὑπάργυρον (144 ; 139)
 Ἡεκτει, εκτει, Ἡαγεσανδρος — ἔκτη, Ἀγήσανδρος (147 ; 1637)

5. The aspirate *H* was also used in the *middle* of a word. Thus, we find

τριἩεμιποδιος — τριημιποδίους, from τρίς, ἡμιπόδιον (160)
 ενἩοδια — ἐνοδια, from ἐν, ὁδός (26)

Compare the Latin *enhydris*, *enhydrus*, from ἐνδρίς, ἔνδρος, compounded of ἐν and ὕδωρ · *polyhistor*, πολυῖστωρ (πολύς, ἴστωρ); *Polyhymnia*, from πολύς, ὕμνος. Also the barbarous word *Sanhedrim*, from συνέδριον (σύν, ἔδρα). — We may suppose however that the aspirate *H* was as frequently omitted in the middle of a compound word, as it was at the beginning. In fact we find *παρεδροι* (147, 20), for *παρἩεδροι*, that is *παρεδρω*, compounded of παρά and ἔδρα.

6. When a smooth mute (*κ, π, τ*) came in contact with the aspirate *H*, it was changed into its corresponding rough mute (*χ, φ, θ*), and *H* disappeared. In the old language, however, the combinations *KH, PH, TH* were sounded like *χ, φ, θ*, respectively. (See below.) E. g.

δεχήμερος, originally δεΚἩμερος (δεκα, Ἡμερα)
 ἀφίημι — αΠἩιμι (απο, Ἡιμι)
 καθαιρέω — καΤἩαιρεο (κατα, Ἡαιρεο)

The same change took place when, of two successive words, the first ended in a smooth mute, and the second began with the aspirate *H*. E. g.

καθ εκαστον (76, 21), from κατά, ἕκαστον — καΤἩεκαστον
 εφ ημιν (ἐπί, ἡμῖν) — εΠἩεμιν
 ουχ εφομαι (οὐκ, ἔφομαι) — οΚἩεφομαι

It is clear therefore that in such cases the rough mute arises from the connection of the smooth mute with the aspirate *H*, and that the latter *disappears* after the change. Nevertheless, in order not to disturb the usual orthography of the second word, the rough breathing is suffered to retain its place; thus, instead of καθ' εκαστον, ἐφ' ημῖν, οὐχ εφομαι, we write καθ' εκαστον, ἐφ' ημῖν, οὐχ εφομαι, which mode of writing is incorrect inasmuch as it repeats the aspirate *H*; thus, καΤἩἩεκαστον, εΠἩἩεμιν, οΚἩἩεφομαι.

7. The aspirate *H* is never found in connection with *P* or *PP*. Thus, we find *ρηγινος* (74), *αρραβδοτος* (160), *πυρρος* (167), *απορραινονται* (138), for our *Ρηγινος, ἀρράβδώτους, Πύρρος, ἀπορράινονται*. It is fair therefore to suppose that the

orthography ρ was introduced by the later Greeks in order to indicate the *rolling sound* of ρ at the beginning of a word. When ρ was doubled in the middle of a word, only the second one was rolled; hence the orthography $\rho\rho$, as $\alpha\rho\rho\eta\tau\omicron\varsigma$. — The ancient Grammarians placed the rough breathing also over ρ after a rough mute (θ , ϕ , χ); as $\theta\rho\rho\omicron\nu\omicron\varsigma$, $\alpha\rho\rho\omicron\varsigma$ and the smooth breathing over ρ after a smooth mute (τ , π , κ); as $\text{ῤ}\rho\epsilon\upsilon\varsigma$, $\text{Ὶ}\pi\rho\omicron\varsigma$. (Villoison. Anecd. Græc. Vol. II. p. 114.) — The Romans indicated the rolling sound of ρ by placing an *h* after it; as $\rho\alpha\psi\omicron\delta\iota\alpha$, $\rho\upsilon\theta\mu\omicron\varsigma$, $\text{ῤ}\rho\omicron\varsigma$, *rhapsodia*, *rhythmus*, *Pyrrhus*.

8. In the course of time, the character *H* became a *vowel*. Thus, in the new Attic alphabet it is always the same as our *η*, that is, it stands for long *E*. E. g.

$\mu\eta\nu\omicron\varsigma$, $\text{Ἡ}\theta\eta\nu\eta\sigma\iota$ (158, A)

9. The diphthong *HI*, even in inscriptions cut after the time of Euclides, is not unfrequently represented after the old method; that is, by *EI*. E. g. $\epsilon\chi\epsilon\lambda\theta\epsilon\iota$, $\epsilon\iota\pi\epsilon\iota$, $\epsilon\pi\iota\psi\eta\phi\iota\sigma\epsilon\iota$, for $\epsilon\chi\epsilon\lambda\theta\eta$, $\epsilon\iota\pi\eta$, $\epsilon\pi\iota\psi\eta\phi\iota\sigma\eta$, (93.)

10. After *H* became a vowel, the character \vdash , resembling the first half of *H*, was employed to denote the rough breathing. This character is found in the name $\vdash\iota\delta\rho\iota\epsilon\omega\varsigma$, from $\text{Ἰ}\delta\rho\iota\epsilon\upsilon\varsigma$, in an Ionic inscription (2919). Also, in the Heracleian Tables; as $\pi\epsilon\nu\tau\alpha\vdash\epsilon\tau\eta\theta\iota\delta\alpha$ (see above, 5), compounded of $\pi\acute{\epsilon}\nu\tau\epsilon$, and $\acute{\epsilon}\tau\omicron\varsigma$ for $\acute{\epsilon}\iota\omicron\varsigma$. Also, in Tarentine and Heracleian coins; as $\vdash\eta\rho\alpha\kappa\lambda\eta\iota\omega\nu$, that is $\text{Ἡ}\rho\alpha\kappa\lambda\eta\iota\omega\nu$ (Eckhel. Vol. I. pp. 148. 153). See also Villoison. Anecd. Græc. Vol. II. pp. 144. 122. — In process of time this character became ϵ , which coincided with one of the later forms of *E* (Inscript. 246 et seq.). This being further modified produced the Byzantine rough breathing (Ὶ). — The character \dashv , resembling the second half of *H* was employed by the Grammarians to denote the *smooth breathing* ($\psi\iota\lambda\acute{\eta}$), which, properly speaking, required no representative. This character, by a series of changes analogous to those of the rough breathing, became (Ὶ). We observe here that the smooth breathing is not found in any inscription.

11. According to the Grammarians, the Æolians did not use the rough breathing; “*οἱ Αἰολεῖς ἀγροοῦσι τὴν δασεῖαν.*” We suppose further, that the Ionians, who delighted in smooth sounds, did not use it much; thus, they pronounced $\kappa\alpha\tau\acute{\alpha}\pi\epsilon\rho$ ($\kappa\alpha\tau\acute{\alpha}\pi\epsilon\rho$), $\acute{\alpha}\pi\iota\kappa\epsilon\theta\alpha\iota$ ($\acute{\alpha}\pi\omicron$, $\iota\kappa\epsilon\theta\alpha\iota$), $\omicron\nu\kappa\ \acute{\eta}\delta\epsilon\tau\alpha\iota$, for $\kappa\alpha\theta\acute{\alpha}\pi\epsilon\rho$ ($\kappa\alpha\tau\eta\alpha\pi\epsilon\rho$), $\acute{\alpha}\phi\iota\kappa\epsilon\theta\alpha\iota$ ($\alpha\text{ΠΗ}\iota\kappa\epsilon\theta\alpha\iota$), $\omicron\nu\chi\ \acute{\eta}\delta\epsilon\tau\alpha\iota$ ($\omicron\text{Κ}\eta\delta\epsilon\tau\alpha\iota$). —

The following passage from Aristotle (*Elench.* 4, 8) clearly shows that, in his time, the adverb οὐ, *where*, differed from οὐ, *no, not*, only in the accent; that is, the former was pronounced οὔ, and the latter ού. “Τὸν Ὀμηρον ἔνιοι διορθοῦνται πρὸς τοὺς ἐλέγχοντας ὡς ἀτόπως εἰρηκόια ‘τὸ μὲν οὔ καταπύθειται ὄμβρω [Il. 23, 328], λύνουσι γὰρ αὐτὸ τῇ προσωδία λέγοντες τὸ οὔ ὀξύτερον.” Nothing about the rough breathing of οὔ, *where*.

12. The true name of the vowel *E* is εἶ, not ἔ ψιλόν. (*Plat. Cratyl.* 23; *Athen.* 10, 79.) The epithet ψιλόν, *smooth*, not aspirate, was subjoined to it by the later Greeks in order to distinguish it from the character denoting the rough breathing (*δασεῖα*), which, as we have already stated, coincided with one of the later forms of *E* (see above, 11). It cannot be satisfactorily proved that the early Greeks ever gave it the sound of *h*.

O, Ω.

13. In the old Greek alphabet, the character *O* represents the vowels *o*, *ω*, or the diphthong *ou*. In the new Attic alphabet, it represents *o* or *ou*. The diphthong *ou* however is often represented in the usual way (*OF*) even in inscriptions cut before the archonship of Euclides, especially in the words οὔτος, οὔ, οὔκ. During the Alexandrian period this diphthong was generally represented by *OF*. E. g.

αποφαινοντον, αποδοται — ἀποφαινόντων, ἀποδοῦναι (76)
 διαχειρίζουσιν, οπισθοδομο — διαχειρίζουσιν, ὀπισθοδόμον (76)
 Ηεκαστο, εκαστοι — ἐκάστιον, ἐκάσιω (160; 76)
 ουκ ογ οκ, ουδε, τουτον — οὔκ, οὔδέ, τούτων (160)
 Ηεο, εο, Ηιερον — ἔω, ἱερωῶν (160; 158, B)
 Ηεκατονπεδοι, τοι δεμοι — Ἐκατομπέδω, τῷ δήμω (140; 76)

14. In the new Attic alphabet, *O long* is represented by the comparatively later character Ω. E. g. τῶν πόλεων, ἰδιώτης, Ἀθηναίων, (158, A.)

15. The diphthong ΩΙ, even in inscriptions cut long after the introduction of Ω, is sometimes represented after the old method, that is, by ΟΙ. E. g. τῶι ολυμπιοι, τοι δαμοι, βωμοι, σωσινοι, for τῷ Ὀλυμπίω, τῷ δάμω, βωμῷ, Σωσίνω, (99; 1565; 185; 837.)

16. The true names of these two vowels are οὔ and ᾧ, not ὀ μικρόν, ᾧ μέγα. (*Plat. Cratyl.* 23; *Athen.* 10, 79). The epithets μικρόν, *small*, and μέγα, *large*, were introduced in later times, and had reference to the comparative size of these

vowels; they simply imply that the character *o* is smaller than *ω*. We cannot suppose that *O* was called *μικρόν* merely because it was often made smaller than the other letters in the same inscription (as 1102), for *all the round letters* (*O, Ω, Θ*) were not unfrequently made smaller than the rest (see Boeckh. 99; 102). Further, if we suppose that *O* was called *μικρόν* because it was smaller than the other letters, then we must admit that *Ω* was called *μέγα* because it was larger than the rest; which is not a fact.

17. During the most flourishing period of the language, both vowels of the diphthong *OT* were most probably distinctly heard. The Bæotians however sounded *OT* like a simple vowel, most probably like *oo* in *moon* (long), *book* (short). On this subject, Eustathius (ad Il. 1, 10) remarks, “νόσος, νοῦσος κατὰ τοὺς Ἴωνας, μηχανομένους τὸ *O* τῆ προσλήψει τοῦ *T*, οὔπερ ἀνάπαλιν οἱ Βοιωτοὶ ποιοῦσι, κατὰ τὴν Ἡρακλείδου παράδοσιν, προστιθέντες αὐτοῖ τῷ *T* διχρόνῳ τὸ μικρόν *O*, καὶ βραχνομένου μὲν, φησι, βραχύνοντες, μηχανομένου δὲ μηκύνοντες, τὸ ὕλη οὔλη λέγοντες, καὶ τὸ ὕδωρ οὔδωρ.” words which imply that, in the Bæotic dialect, *OT* was not a diphthong in the strictest sense of the term. Thus, in *οὔδωρ*, *σύν*, *ἀργούριον*, it was short; in *οὔλη*, *ἀσουλία*, long. — After the Alexandrian period, the Bæotic sound of this diphthong became general. We have already observed that in the time of Dionysius (about A. D. 1) it was pronounced like French *ou*. — It is observed further that the Romans represented *OT* by *U*; as, *Θουκυδίδης*, *Thucydides*; *Θρασύβουλος*, *Thrasymbulus*. On the other hand, the Greeks usually represented the Roman *U* by *OT*, as *Ἰούλιος*, *Julius*. — Further, the Greeks of the Roman period represented the Latin *V* either by *OT*, or *B*. E. g.

Οὐῆρος or Βῆρος — *Verus* (1318; 191)

Οὐαλέριος or Βαλέριος — *Valerius* (192; 2055, b)

Φλαούιος, Φλαβία — *Flavius, Flavia* (3695, e; 2944, b)

AI, OI, ΩI.

18. In some of the Bæotic inscriptions, the diphthongs *αι*, *α*, *ω* are represented by *AE, OE*. Thus *αεσχρονδας* (1599), for *Αισχροώνδας*, *Æschrondas*; *πλανχαι* (1647), for *Πλανύχα*, from *Πλαύχας*, *Plauchas*; *Διονυσος* (1599), for *Διονύσω*, from *Διόνυσος*, *Dionysos*. It is clear therefore that the early Greeks sometimes used *AE, OE*, for *αι*, *α*, *οι*, *ω*. — The Romans represented the Greek diphthongs *AI, OI, ΩI*, by *ae, oe*; as *Αισχύλος*, *Æschylus*; *Οἶτη*, *Œta*; *κωμωδός*, *comædus*; *τραγωδός*,

tragædus. The diphthong ΩI is represented also by O ; as $\omega\delta\eta$, *ode* or *oda*; $\rho\alpha\psi\omega\delta\iota\alpha$, *rhapsodia*.

F, r.

19. It has already been stated that the prototype of F is the Oriental η , and that it was called *Διγάμμα* merely on account of its form. It has also been remarked that r is its corresponding vowel. (Rem. §§ 1 : 3.) — We observe here that in the Heracleian tables, and in one of the Cretan inscriptions (Boeckh. 3050), the form of the digamma is \square , which has often been mistaken for one of the later forms of Σ . This character is the prototype of the numeral ς , which is sometimes mistaken for the abbreviation ς for $\sigma\tau$ · thus, instead of ς , $\iota\varsigma$, $\kappa\varsigma$, we sometimes meet with the absurd combinations $\sigma\tau$, $\iota\sigma\tau$, $\kappa\sigma\tau$.

20. With respect to the character r , it is evidently a modification of one of the forms of the Phœnician (or old Hebrew) *Vau*. (See Gesenius's Hebrew Grammar.)

21. Originally r had no name; it was simply called and written r . (Plat. Cratyl. 23; Athen. 10, 79). After the disappearance of its prototype F , it was in certain words substituted in its place; thus, the old words $\alpha F\alpha\tau\alpha$, $\epsilon F\alpha\delta\epsilon\nu$, $\kappa\alpha F F\alpha\xi\alpha\iota\varsigma$ were in later times written $\acute{\alpha}\nu\acute{\alpha}\tau\alpha$, $\acute{\epsilon}\nu\alpha\delta\epsilon\nu$, $\kappa\alpha\acute{\nu}\acute{\alpha}\xi\alpha\iota\varsigma$. When it was used as a vowel, the epithet *ψιλόν*, *smooth*, was appended to it by the later Greeks. (Compare ϵ^{\prime} *ψιλόν*.)

22. The Latin combination *EV* before a vowel was represented either by $\epsilon\nu$ or $\epsilon\beta$ · as *Severus*, $\Sigma\epsilon\nu\eta\rho\omicron\varsigma$ or $\Sigma\epsilon\beta\eta\rho\omicron\varsigma$, (2154, *b*; 2181.) This shows that, when the Attic dialect was dying, $\epsilon\nu$ was pronounced like $\epsilon\beta$, or like the Roman *ev*.

θ, φ, χ.

23. It is not absurd to suppose that the early Greeks, in imitation of the Phœnicians, represented the rough mutes (θ , ϕ , χ) by T , Π , K . Thus they wrote $T\epsilon\omicron\varsigma$, $\Pi\epsilon\rho\omicron$, $K\epsilon\rho$, for $\theta\epsilon\acute{\omicron}\varsigma$, $\phi\acute{\epsilon}\rho\omega$, $\chi\acute{\epsilon}\iota\rho$. Of this however there is no positive proof.

24. The next step was to represent these rough sounds by the combinations TH , ΠH , KH . This is not a mere hypothesis, for in a very ancient inscription we find $\epsilon\kappa\Pi H\alpha\nu\tau\omicron\iota$, $\alpha\mu\epsilon\nu\Pi H\epsilon\sigma$, $\gamma\rho\omicron\Pi H\omicron\nu$, $\epsilon\pi\epsilon\nu K H\omicron\mu\epsilon\nu\omicron\sigma$, for our $\acute{\epsilon}\kappa\phi\acute{\alpha}\nu\tau\omega$, $\acute{\alpha}\mu\epsilon\mu\phi\acute{\epsilon}\varsigma$, $\Gamma\rho\acute{\omicron}\phi\omega\nu$, $\acute{\epsilon}\pi\epsilon\nu\chi\acute{\omicron}\mu\epsilon\nu\omicron\sigma$. Compare the Latin TH , PH , CH , for the Greek θ , ϕ , χ . (See also Priscian. p. 542 et seq.; Boeckh

on the 3d Inscript.) After the introduction of θ , ϕ , χ , these combinations were dispensed with.

25. The prototype of θ is evidently the Oriental ϑ . It is not absurd to suppose that the Phœnician sound of this letter was something like *tw*, and that the Greeks for a long time considered it a superfluous letter, because they could not distinguish it from *T*.

26. ϕ and χ are modifications of Π and K . (See Rose's Inscript. Græc. p. xiv.) As to the names of these letters, $\phi\tilde{\iota}$, $\chi\tilde{\iota}$, the former was suggested by $\pi\tilde{\iota}$, and the latter by $\xi\tilde{\iota}$ ($\pi\alpha\tilde{\iota}$, $\chi\sigma\tilde{\iota}$).

Z, Ξ, Ψ.

27. *Z* corresponds to the Oriental *Zain*. During the most flourishing period of the language it was most probably pronounced like ΣA . (See Dionys. Hal. de Compos. § 14; Sext. Empir. advers. Gram. 1, 5; Villoison. Anecd. vol. II. p. 121.) After the Alexandrian period it was probably pronounced like English *z*. At any rate, the expression of Dionysius, " $\eta\sigma\upsilon\chi\eta\tilde{\iota}\tau\omega\sigma\tau\acute{o}\mu\alpha\tau\iota\delta\alpha\sigma\acute{\upsilon}\nu\epsilon\tau\alpha\iota$," implies that in his time it was not a double consonant, in the strictest sense of the term. — We cannot suppose that it was ever pronounced like $\Delta\Sigma$, because the Greeks always avoided this combination; thus, from $\acute{\alpha}\delta\omega$ they formed $\acute{\alpha}\sigma\omega$, $\eta\sigma\alpha$, never $\acute{\alpha}\zeta\omega$, $\eta\zeta\alpha$. — The Dorians generally employed the combination ΣA for *Z*: as, $\mu\epsilon\lambda\acute{\iota}\sigma\delta\epsilon\tau\alpha\iota$, for $\mu\epsilon\lambda\acute{\iota}\zeta\epsilon\tau\alpha\iota$. — We observe here, that adverbs in $-\alpha\zeta\epsilon$ are formed by annexing $-\delta\epsilon$ to the accusative plural of the primitive; as $\text{Ἄθῆνα}\zeta\epsilon$ for $\text{Ἄθῆνα}\sigma\delta\epsilon$, *to Athens*, from Ἄθῆναι , $-\acute{\eta}\nu\alpha\varsigma$.

28. The prototype of ξ is the Oriental ζ . At first it was considered a superfluous letter, because the combination $T\Sigma$ was always avoided by the Greeks. In process of time it became the representative of $X\Sigma$. There is reason, however, for supposing that in most of the less cultivated dialects it was equivalent to $K\Sigma$. Thus, the Æolians used $\kappa\sigma$ for ξ : as, $\kappa\acute{\sigma}\acute{\epsilon}\nu\omicron\varsigma$ for $\xi\acute{\epsilon}\nu\omicron\varsigma$ (Gregor. Corinth. pp. 613. 661); further, we find $\delta\epsilon\kappa\sigma\alpha\iota$ for $\delta\epsilon\xi\alpha\iota$ from $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ (Boeckh. Inscript. 3). Compare $\sigma\kappa\acute{\iota}\phi\omicron\varsigma$, $\sigma\kappa\iota\phi\acute{\iota}\zeta\epsilon\iota$, $\sigma\kappa\iota\phi\acute{\iota}\alpha\varsigma$, for $\xi\acute{\iota}\phi\omicron\varsigma$, $\xi\iota\phi\acute{\iota}\zeta\epsilon\iota$, $\xi\iota\phi\acute{\iota}\alpha\varsigma$, in Hesychius.

29. With respect to the names $\zeta\eta\tau\alpha$ and $\xi\tilde{\iota}$, the former is evidently a modification of $\tau\sigma\alpha\delta\acute{\eta}$, and the latter of $\zeta\acute{\alpha}\iota\nu$: which shows that the early Greeks confounded the names of these two letters; $\zeta\tilde{\iota}$ and $\xi\eta\tau\alpha$ would have been more correct.

30. The character ψ represented the combination $\phi\Sigma$. In many of the less cultivated dialects, however, it represented

ΠΣ. Thus, the Æolians used πσ for ψ as, Πέλοπς, Ἄραπς, for Πέλωψ, Ἄραψ. (Gregor. Corinth. pp. 613. 616; Villosion. Anecd. Græc. Vol. II. p. 121; Diomed. p. 417, Putsch.) — With respect to the name of this letter, ψῖ, it was suggested by φῖ, or πῖ. Compare ξῖ, χῖ.

31. The Athenians, during the most flourishing period of their dialect, pronounced ξ, ψ, like χς, φς, respectively. Further, in Attic inscriptions cut before the archonship of Euclides (B. C. 403), we invariably find χς, φς, for ξ, ψ as, προχσενος, εφσεφιστο, for πρόξενος, ἐψήφιστο. — Hence the following rules.

RULE I. In the Attic dialect, a palatal (κ, γ) before σ was changed into χ. A labial (π, β) before σ was changed into φ. The aspirates φ and χ, of course, underwent no change before σ. E. g.

εδοχ-σεν — εδοκ-σεν, ἔδοξεν, from δοκέω, ΔΟΚΩ (76)

χωνελεχ-σαμεν — ξυνελεγ-σαμεν, ξυνελέξαμεν, from ξυλλέγω (145)

παραδεχ-σασθον — παραδεξάσθων, from παραδέχομαι (76)

γρυφ-σ — γρυπ-ς, γρύψ gen. γρυπός (139)

ανεγραφ-σαν — ἀνέγραψαν, from ἀναγράφω (160)

RULE II. In most of the less cultivated dialects, a palatal before σ was changed into κ, and a labial into π.

In process of time, the latter rule became general; that is, ξ and ψ were by the later Greeks sounded like κσ and πσ respectively. (Dionys. Hal. de Compos. § 14; Sext. Empir. advers. Gram. 1, 5; Villosion. Anecd. Vol. II. p. 121.) Compare such Latinized words as *apsis*, *rhapsodia*, from ἀψις, ῥαψωδία.

Ɑ, Ɱ, Ɐ, Ɒ.

32. The original form of αἶγμα (corresponding to the Oriental *Samech*) was Ɑ, seen in many of the most ancient inscriptions (as the Elean). Compare the Samaritan *Samech*. — This figure slightly modified became S, the same as the Latin *S*. It is the prototype of s, ς, σ, and the βόστρυχος εἰλιγμένος of Euripides (fragm. Thes.). See also Boeckh. Inscript. 8; 10; &c.

33. The original form of Σάν (corresponding to the Oriental *Shin*) was Ɱ, the same as the old Hebrew *Shin*. The Greeks pronounced it likē αἶγμα, most probably because they disliked the sound *SH*, peculiar to its prototype *Shin*. — This figure

modified became **Ϛ**, seen in some of the later inscriptions. Its latest form is **C** (a modification of **Ϛ**), seen in some of the latest inscriptions, and also in the earliest manuscripts. — In the Septuagint, the sound of the Oriental *Shin* is represented by **χσ** thus, **χίχς**, for *rhesch*; **χσέν**, for *shin*.

34. It is clear therefore that **σ** and **Σ** were originally two different letters, and that the early Greeks confounded the latter with the former. It is also well known that the *σίγμα* of the Ionians and other tribes was called **Σάν** by the Dorians (Herod. 1, 139; Dionys. Hal. de Comp. § 14; Athen. 10, 81), from which confusion of names one might infer that the early Ionians used only **Ϛ**, *σίγμα*, and the early Dorians only **Σ**, *Σάν*. — It is hardly necessary to remark here, that in the new Attic alphabet, *σίγμα* occupies the place of **Σάν**, and that the characters **Σ**, **ς**, **σ**, in our Greek alphabet, are each called *σίγμα*.

35. With respect to the later numeral character **Ϛ**, found only in manuscripts, and called *Σαμπῖ*, it is a modification of **Σάν** (**Ϛ**), and looks as much like its prototype as **ς** does like **F**. Its name, *Σαμπῖ*, is compounded of **Σάν** and **Πῖ**, and is as fanciful as the compound *Διγαμμα*, the epithet of *Βαῦ*. The most reasonable hypothesis is, that the character **Ϛ** was so called by the later Greeks (or, if you please, the Alexandrian Grammarians) merely because it had the appearance of an abbreviation for **C** (one of the later forms of **Σ**) and **Π** that is, **C** resting upon **Π**. The supposition, that *Σαμπῖ* means “**Σάν** which stood next to **Πῖ**,” is not satisfactory, because the character **Ϛ** was never used as a letter of the alphabet, and consequently never stood next to **Πῖ**. In the numerical system it stands next to **Ω** as to its prototype **Σάν**, it stands between **P** and **T**.

36. The letter *Κόππα* (corresponding to the Oriental **Ϛ**) was by the Greeks pronounced like *Κάππα*, probably because their vocal organs were not well adapted to Oriental sounds. It was chiefly used by the Greeks of Italy and Sicily. It is observed further, that it is usually followed by the vowel **ο**. E. g.

λυφ οδορχασ, συραφ οσιον — *Λυκοδόρχας, Συρακοσίων*, (Boeckh. 166; Eckhel. Vol. I. p. 170).

37. The Latin **Q** is the same as the Greek *Κόππα*. By the ancient Italians it was sounded like **C** (*K*). The combina-

tion *QU* is equivalent to Oriental \aleph (*kw*), and has the power of a single consonant. (Priscian. p. 543.) — The later Greeks represented the Latin *qu* by $\kappa\omicron$ as *Κόϊντος*, for *Quintus*. (2870.)

38. The characters φ and Σ were used also as brands (*καύματα*) on horses, which thus branded were respectively called *κοππαται*, *Koppa-branded*, and *σαμφοροι* (*σαν*, *φέρω*), *San-branded*. (Arist. Nub. 23. 438. 112. 298; Athen. 11, 30.)

39. In the later numerical system, *Κόππα* stands for 90, and *Σαμψι* for 900. (See Greek Grammars.)

APPENDIX III.

REMARKS ON PARTICULAR WORDS.

(Boeckh's Inscriptions.)

ἀγρέω, Æolic for αἰρέω, aor. pass. part. ἀγρέθεντες (2166), for the common αἰρεθέντες · perf. pass. part. προαγορημένω (3524), for the common προηρημένον · the doubling of μ is an Æolic peculiarity. The latter form may possibly be pres. pass. from ΑΙΡΗΜΙ, after the analogy of διζήμενος from διζημαι. Verbal adjective ἄγρετος, occurring in the compounds αὐτάγρετος, παλινάγρετος.

It is formed from ΑΡΩ, the theme of αἰρέω, by inserting γ after α, and changing ω into έω. Compare ἄγρευπος, from ἄ-, and ὕπνος (Ἡυπνος); ἀκροάομαι, from ἀκούω (ΑΚΟΩ); δαρδάπιω from δάπιω.— We cannot suppose that it was formed from αἰρέω by changing ι into γ, because there is no affinity between ι and γ. As to ῥαίω, it is formed from ΡΑΓΩ, the theme of ῥήγνυμι, by dropping γ and lengthening the penult.

Ἀρτασέσης, -σσεω, Ionic for Ἀρταξέσης, -ου. (2919.)

ἀφεστάλακαμεν, later, for ἀπεστάλακαμεν, implying ἐστάλακαμεν, with the rough breathing. (2852.) Compare ἔστηκα from ἴστημι (ΣΤΑΩ).

ἔξαιθραπέω or ἐξαιτραπέω, for the common σατραπέω, to be a satrap, (2691; 2919.) For the insertion of σ after ξ (χσ, κσ), compare Latin *maxumo*, for *maximo*, from *maximus*. (Montfaucon's Antiquity, Vol. II. p. 269.)

ἐξηργάσατο, for ἐξειργάσατο, from ἐξεργάζομαι. (456, a.)

πέτταρες, πεπταράκοντα, in the Bœotic inscriptions (1569), for τέτταρες, τεπταράκοντα. Compare πίσυρες.

ποιέω, see ποιέω in the Catalogue.

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I. A GREEK GRAMMAR FOR THE USE OF
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of "*Greek Lessons*." Seventh edition. pp. 284. 12mo.

* * * The parts seem well suited, in respect to length, to each other, and there is a decided spirit of unity pervading the work. In the first place, I was struck with the happy manner in which the laws of euphony are laid down, by which so many seeming anomalies are explained. In the second part, the tables of anomalies are excellent; and those of second aorists and second perfects, appear in a Grammar, I believe, for the first time.

The Syntax, too, is equally happy, and the author's translations of the examples under the rules, are as good as any I have ever seen. On the whole, I know of no elementary Grammar which fulfils the demands which are made by the present state of this science, more completely than that of Mr. Sophocles.—
T. D. WOOLSEY, *Professor of Greek in Yale College.*

The merits of Mr. Sophocles' Greek Grammar have come to be well understood; and it is gradually passing into general use in our schools and academies. The clearness and condensation, which are its marked characteristics, will strongly recommend it to instructors. Mr. Sophocles is well known as a gentleman of extraordinary attainments in Greek literature, and of a clear and logical mind. The fact of his being a native Greek, added to his familiar acquaintance, from long and laborious

study, with the ancient classics, gives him a great advantage over the authors of most of our grammars; an advantage that will be more highly appreciated, the more the modern Greek is studied in connection with its ancient mother. To such a man, the Greek is far from being a dead language. In his mind, its words excite the living images of country and of home, the sentiments belonging to his nationality, the feelings native to his heart. Many a delicacy of expression, many a refinement of construction, must be perceptible to him, that escapes the notice of the learned Hellenists of other nations. And when he composes a grammar of the ancient language of his country, he does it not from books alone; but he writes with the consciousness of "inward Hellenism," and with a confidence and clearness that no other can.

The first edition of this Grammar was noticed in a former number of this Journal. The second edition contains many improvements upon that; some important additions; some instances of filling out the forms more completely than before. The rules of the Syntax are worded with admirable precision; and the examples to illustrate them are taken from the best authors. We have no hesitation in saying, that, for thoroughness and completeness, for lucid order and terseness of expression, this Grammar is unsurpassed by any in the English language; and we hope, for the sake of classical learning in the country, that it will come into extensive use.—*Second notice by North American Review, July, 1840.*

It is a work of great original research, eminently fraught with learning, and generally arranged with skill. I shall not fail to commend it to the use of my pupils; and I do not hesitate to recommend it for general use. I am particularly pleased with the copiousness and pertinence of its *examples*, and its very full enumeration of exceptions. Mr. Sophocles' manner of presenting the second aorist and the second future, is far more satisfactory to me than the usual way. The *Syntax* is at once simple and philosophical; and the whole work is constructed on that happy medium which makes it an invaluable book of reference for the advanced scholar, and, at the same time, a simple and easy introduction for the beginner.—W. S. TYLER, *Professor of Greek in Amherst College.*

I have examined, with some attention, the grammar prepared by Mr. Sophocles. It appears to be a work of great care and research. The author has spared no pains to make the work perfect, and if he has not reached entirely the point at which he aimed, he *has* succeeded in supplying us with a work better adapted to the wants of the community than any of its predecessors. With the laws of euphony, and the tables of anomalies, and of the second perfect and second aorist, I am well pleased. The Syntax is full, simple, and well arranged. I consider the chapter on versification, though brief, valuable. I have no hesitation in recommending it to general use.—ASA DRURY, *Professor of Greek in Waterville College.*

The editor has generally referred, in his notes, to the Greek Grammar of Mr. Sophocles, because he is satisfied that it is the Grammar best adapted to the wants of American classical schools. The clearness and precision of the rules, the excellence of the arrangement, and the felicitous selection of examples, place that work at the head of the numerous elementary Grammars of the Greek language, that are at present used in the United States. Mr. Sophocles has that accurate knowledge of all the niceties of the Greek language, which can hardly be expected of any other than a native Greek; and without disparagement to the valuable labors of other able scholars in this department, the preference is justly to be awarded to him.—*Extract from Professor FELTON'S preface to the Greek Reader.*

SOPHOCLES' GREEK GRAMMAR.—A second edition of this Grammar, in a beautiful style of typography, has appeared from the University Press at Cambridge, Mass. We have already called the attention of teachers and students to the work. Its value has become widely known, and it has been adopted as a text book at Yale and Harvard, and in many of our best classical schools.—*Philadelphia North American.*

I have no hesitation in recommending Sophocles' Greek Grammar to the notice of classical teachers. Indeed, the fact of its having reached its third edition in so short a time from its first publication, is a proof that its merits are already appreciated.—S. TOTTEN, D. D., *President of Washington College.*

II. GREEK LESSONS, adapted to the author's Greek Grammar. For the use of beginners. By E. A. SOPHOCLES, A. M., author of a "*Greek Grammar*," "*Greek Exercises, with a Key*." 18mo. pp. 116. This work is designed by the author to take the place of the First Lessons in Greek, by the same author.

This is a useful work for beginners in the Greek Grammar. It contains a series of well selected sentences to illustrate the grammatical forms, followed by brief notes, and a vocabulary of the words used. The arrangement is judicious, and the book is marked by the author's usual precision, terseness and skill. —*North American Review*, April, 1843.



III. A GREEK READER FOR THE USE OF SCHOOLS: containing selections in Prose and Poetry, with English notes and a Lexicon: adapted particularly to the Greek Grammar of E. A. SOPHOCLES, A. M., by C. C. FELTON, A. M., Eliot Professor of Greek Literature in Harvard University. pp. 422. 12mo. 2d edition. Stereotyped.

The text of the second edition of the Greek Reader has been revised, and broken into shorter paragraphs. No alteration has been made, except to change the arrangement so far as to bring the extract from Herodotus directly before that from Homer; and nothing has been added except a selection of one page from the Greek epigrams. The notes have been corrected and enlarged, and the deficiencies of the Lexicon have been carefully supplied, so far as known, both with regard to the words and definitions.

This work, from the hands of one of the most distinguished Greek scholars in the United States, has just issued from the press. The publisher had already, within a year or two, offered to the public two of the very best elementary books on the Greek

language which have ever appeared, either in this or in any other country. We allude to the Greek Grammar, and First Lessons in Greek, by E. A. Sophocles. In publishing the present work, he has rendered the cause of Greek learning another very essential service. It is such a work as might have been expected from a gentleman of the taste and scholarship which distinguish Professor Felton; containing some of the choicest selections from the choicest portions of Greek literature. The fables of Æsop will interest the young learner by their pointed wit; the dialogues of Lucian, by their satire and humor; the selections from Xenophon will engage his attention by the simplicity and elegance of their style; Herodotus and Thucydides will afford him a refreshing draught at the very fountain of historical knowledge; the odes of Anacreon will amuse him by their light and playful fancy; while the extracts from Euripides and Aristophanes will serve to give him a taste of the Grecian drama, and awaken a desire for a more perfect acquaintance with its peculiar character.

The extracts from the different authors are neither so long, on the one hand, as to weary the learner with too much of the same thing, nor, on the other, so short as to fail of interesting, by hurrying from author to author, without giving him more than a glimpse of any one in particular. Professor Felton has not *hashed up* Æsop, and Lucian, and Herodotus, and Xenophon, and Anacreon, and presented them to the student in the form of *mince meat*, but he has given enough of each author to initiate the learner into his peculiar manner and style. Not only so, but he presents him with something from each of the different departments of Greek literature—fable, history, dialogue, oratory, and poetry in its different forms of the ode, the epic, and the drama.

The notes to each author are prefaced with a brief account of his life, so much of it as it becomes the student to be acquainted with before commencing the study of his works; and instead of being written in the Latin tongue, as such notes used to be, they are, together with the Lexicon, written in good plain English.

On the whole, the work cannot fail of being pronounced, by good judges, an admirable introduction to the study of the Greek writers, adapted to an admirable Greek Grammar, and in the

hands of apt teachers and learners, it cannot fail to contribute to the formation of admirable scholars in that most perfect of all the infinitely diversified modes of human speech—the Ancient Greek.—*Congregationalist*.

The work which lies before us, and which has called forth these remarks, is a new selection of extracts from the most celebrated Greek writers, by Professor Felton, entirely different, as regards the passages selected, from any heretofore known on this side the Atlantic, and varying somewhat, although slightly, in its plan, from those in general use.

We will premise that the Greek type is excellent, and although of rather a small face, singularly distinct, clear, and legible. The fables selected from Æsop are the best and most elegant of his beautiful collection; nor do we at all think the editor has inserted too many. With regard to his next author, Lucian, we cannot go quite so far; notwithstanding his popularity with the young, and the general accuracy of his style, yet he is not a favorite of ours, nor ever has been.

With Professor Felton's extracts from Xenophon, that purest and most entertaining of all ancient writers, we are delighted. He has done well in not limiting his selections to the *Cyropædia*, the least able and least interesting of all his works; and he has done well in giving place to the beautiful episode of Abradates and Panthea, instead of the usually extracted puerilities about the wondrously loquacious childhood of the Persian prince. From the *Anabasis*, also, the very best of the whole, in our estimation, has been culled out, the spirited and graphic *second*, which, with all the authenticity of the gravest history, blends all the interest of the wildest fiction, commencing with the desperate situation of the Greeks after the battle of Cynaxa, and the death of Cyrus, and ending with the characters of the five Greek commanders taken off by the base treachery of Tissaphernes, the portraits of Clearchus, of Menon, being the masterpieces of that age, the models of all later eras, as specimens of historical portrait painting. From the *Hellenics*, we have the stirring tale of Thrasybulus when he sat "sublime on Phyle's brow," and how he conquered the oppressive thirty. These three selections give a very complete specimen of all the vari-

ous powers and various beauties of this accomplished general and statesman, and philosopher, and author. A portion of the Sicilian expedition has been chosen, and that we think with judgment, from Thucydides. A single long extract from Herodotus, and a part of the superb funeral oration of Lysias, complete the prose selections, which we have no hesitation in pronouncing, as vastly superior to the collection in Jacob's, or any other Greek reader we have seen. In the omission of Plutarch, we agree generally with Mr. Felton. In his preference of the *Anabasis* and *Hellenica* to the mere *Cyropædia*, we are quite with him. We prefer his passage of Thucydides to those in common use, the Plague and the Speech of Pericles, which are too difficult for any youthful readers; and we greatly applaud his admission of a specimen of Greek oratory to this goodly array of sages and historians.

It is, however, in his poetical selections, that Professor Felton has differed the most widely from former selectors, and done himself most honor in the difference. He has here shown that he is not a mere book-worm, a decliner of nouns and conjugator of verbs, but a man of taste and fancy, of a spirit thoroughly imbued with the *spirit* of old classic poetry—who, if he has neither “steeped his lips in the fountain of the horse, nor slumbered on the twain-topped Parnassus,” has, at least, bathed his soul in the rich streams that have flowed thence, and risen from his bath full of high tastes and glorious sentiments, and keen appreciations of all beauty caught from the godlike contact.

He commences with a selection from the *Odyssey*—Ulysses and Polyphemus—a beautiful one, it is true; but why from the *Odyssey*, Professor Felton? Why not from the great glowing *Illiad*, so singularly set aside by all compilers of Greek Readers? Then we have some sweet odes of Anacreon and Sappho's Venus; then that most lovely lyric of all ages, the Danaë and Perseus of Simonides, the untranslated, untranslatable, though hundreds have tried their hands at it; and then the magnificent war-song of Callistratus, “In a myrtle branch my sword will I bear.” After these, we have a long extract from the *Hecuba* of Euripides, the noblest, in our estimation, of all his lyrics, with the one exception of that in the *Iphigenia at Aulis*, which we wish he could have found room to insert; another from the *Orestes* of the same author, highly character-

istic of the poet, and of considerable intrinsic value. A portion of the *Plutus* of Aristophanes follows.

The notes which follow are chiefly distinguished by a brief preamble to each extract, giving a slight notice of the writer's life, character, and style; and discussing shortly, but with a master's hand, the characteristic beauties or peculiarities of his composition and manner. Several of these preambles possess a very high degree of excellence in a literary point of view; are themselves not only very instructive, but full of feeling and poetry, and evince clearly how much the mind of the editor was with his subject.—*New York Quarterly Review*.

ONE little volume which finds its way into the list at the head of this article, may perhaps be specially singled out, as it does not fall into the same class with the rest. This is Felton's *Greek Reader*, which is one of the best and completest school books we have ever seen, containing in one short volume a course of reading, in prose and verse, from *Æsop* and *Anacreon*, to *Thucydides* and *Aristophanes*. Like the editions we have just described, it is illustrated by notes and historical explanations, and concludes with a *Lexicon* of all the words, so that the student may use it with no other book but his grammar. It resembles the collection of Professor *Dalzell*, being at the same time more condensed in form. We recommend it to the consideration of our own school authorities, only counselling them to take advice with Prof. Felton himself, and re-print it honestly, if they re-print it at all.—*London Examiner*.



IV. GREEK EXERCISES AND KEY, with an English and Greek Vocabulary, adapted to Sophocles' Greek Grammar. pp. 195, 12mo. By E. A. Sophocles, A. M. author of "*Greek Grammar*" and "*Greek Lessons*." Second edition. Stereotyped.

The design of the present work is to furnish the learner with a series of exercises adapted to the rules of the Author's Greek Grammar. Grammatical rules can be perfectly understood and fixed in the memory only by means of such exercises. Mere

translation will never form accomplished scholars in any language. In order to become well acquainted with the structure of a language, we must practice writing it. This work affords the learner important facilities in his first attempts to write the Greek. It presents him with a series of exercises grammatically arranged, and a vocabulary, in which he can readily find the words to be employed. A Vocabulary like this, in English and Greek, we do not recollect to have seen annexed to any similar work. A part of the edition, we observe, contains a Key for the use of instructors, which will doubtless serve greatly to facilitate and lighten their labor. — *Connecticut Courant.*

NEW SCHOOL BOOK.—In another column will be found an advertisement of the excellent school-books introductory to the study of the Greek language by Messrs. Sophocles and Felton. Of these works we have already spoken, excepting the “Greek Exercises” by Mr. Sophocles, which has just been issued from the press. This appears to us to form a very valuable addition to the list. It differs from other books of Latin and Greek Exercises, in at least one important respect, viz., that after a sufficient series of exercises in which the *words* are given, the pupil is left to *select the words*, as well as to inflect and arrange them properly. To furnish the means of doing this, an English-Greek vocabulary is subjoined to the exercises; and this part of the volume will be highly valued, as it supplies a want which has long been felt, and as it has been prepared by a scholar who, in fitness for such a task, has no superior in our country. We commend the “Greek Exercises” to the notice of instructors.—*Philadelphia North American.*

Extracts from Letters written to the Publisher by Professors Sturges and Butler.

Hanover College, Hanover Indiana, August 9th.

MR. H. HUNTINGTON,

Dear Sir:—Subsequent and more thorough examination of Felton and Sophocles’ series of Greek books has only confirmed my opinion of their very great merit. I hope Mr. S. will fulfil his design of enlarging his First Lessons, at least by adding more reading matter, so as to make a more complete introduction to the Reader; in other respects, it seems excellent. I am not sure but the Exercises, (which has lately fallen into my hands,) is the best of the set, however; it is certainly an *immense* improvement on all preceding works. The rules and

examples in the first part are far superior to any to be met with elsewhere, and the admirable praxis in Greek composition and vocabulary are novelties in a work of this kind. Certainly no reason can be assigned why *composition* should not be tried in the Greek language as well as in the Latin, in which its utility is acknowledged by all. In short, these works must be ranked with the Latin series of Prof. Andrews, (no mean praise) and will certainly mark an era in Greek study in this country, as those have done in Latin.

Yours truly,

M. STURGES,

Prof. of Languages Hanover College, Indiana.

Louisville, July 10th.

Mr. HUNTINGTON:

Prof. Sturges has requested me to give my opinion of the series of Greek books which you have published. I do this with the greatest pleasure, as I consider these books as forming the best introduction I have ever seen, to that noble language. I think improvements may be made in the "First Lessons" and the Lexicon is defective. The best evidence of my good opinion is, that I intend to introduce them among my students.

NOBLE BUTLER,

Prof. of Languages, Louisville College, Kentucky.

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The following extracts from Letters to Prof. Smith show the estimation in which the Lexicon of Crusius is held by Prof. Woolsey of Yale College, Prof. Felton of Harvard, and Mr. Sophocles.

NEW HAVEN, April 7th, 1841.

PROF. HENRY SMITH,

Dear Sir:—You did me yesterday the favor to leave with me, for examination, the Homeric Lexicon of Crusius, and your translation of the same, which you stated to be only the first copy and to need revision before it should be put to the press. As far as time allowed me, I examined Crusius, selecting such words, as, owing to their importance or their difficulty, would test the manner in which he has executed his task. So far as I am able to judge, he has made a good school Lexicon, fitted for practical purposes;—on the one hand, possessing that brevity which a school Lexicon needs; and on the other, entering into the interpretation of all the difficult places in the Homeric poems, and when the best scholars differ in their explanations of a passage, not omitting any explanation which is at all tenable. I think, therefore, that it will be useful and desirable to bring this Lexicon before the American public, and that the bookseller who should undertake it, would probably meet with encouraging sales in many of our Colleges and higher schools.

I have examined your translation of the preface and of parts of the Lexicon in the letters A and E, and think it fortunate that this task is undertaken by one who seems to have so good a knowledge of German, and to have the power of putting the German into appropriate English.

In conclusion, I express the hope that you will go forward and print this work. If any should object to a Lexicon for a particular author, they should recollect that there is no accessible Lexicon from which our young students can draw sure and full information about the words in Homer; and the Epic style being as distinct from that of Attic prose, or even of Attic poetry, as the style of Chaucer from that of our time, certainly has some good claim to be treated as a separate dialect. With this Lexicon and the simple text, the student may supersede the use of commentaries. In the Odyssey, which we now study in this College, such a Lexicon would be particularly valuable, because there is no commentary with which the student can provide himself.

I am, Dear Sir, truly Yours,

THEODORE D. WOOLSEY.

PROF. SMITH,

CAMBRIDGE, April 10th, 1841.

Dear Sir:—I have examined your manuscript translation of the Homeric Lexicon by Crusius, with as much attention as the short time I have had it in my hands allowed. The original work was an invaluable contribution to the resources of classical students who were acquainted with the German language. Mr. Crusius is distinguished for his philological attainments, and particularly for his profound knowledge of the Homeric poetry, as his elaborate edition of the Odyssey, published in 1837-39, abundantly manifests.

Your translation of the Homeric Lexicon, I am confident, will be a most acceptable work to the classical scholars of the United States. It will render very important aid, both to teachers and pupils, in the study of these great poems which have exercised so wonderful an influence upon the minds and hearts of men, and which continue to form the tastes and warm the imaginations of the young in the present age as they did in Athens twenty-five centuries ago.

I have compared as many articles as the time permitted, with the original, and I do not hesitate to say, that in my opinion you have been singularly successful in translating the German into felicitous English. You will certainly be entitled to the thanks of the literary public for having accomplished so well a most difficult and laborious as well as important undertaking.

I hope your work will be published in such a form as its high character deserves. There is no doubt in my mind that it will at once take its place among the most useful and distinguished classical works that have appeared in the United States.

With great respect, Yours,

C. C. FELTON.

I fully agree with Prof. Felton's opinion of the merits of the Homeric Lexicon of Crusius, and of the importance of the publication of Prof. Smith's translation to the American student of Homer.

E. A. SOPHOCLES.

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